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Leighton, Alexander, 1568-  
1649.

An appeal to parliament

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*Neutri cedit*



*Omnibus intentant nervis extinguere verbi  
Lampada, succurrat ut pia vestra manus*

Prevailing Prelats strive to quench our Light,  
Except your sacred power quash their might

*August in  
Pf. propert  
2. 3.*

*Quoties hominibus præfese desidero  
Toties Deo meo præire contendo.  
Dum licet, intusto subtrahere colla iugo.*

AN

# APPEAL TO PARLIAMENT:

OR,

## ZION'S PLEA AGAINST PRELACY.

THE SUM WHEREOF IS DELIVERED IN  
A DECADE OF POSITIONS;

IN THE HANDLING WHEREOF, THE LORD BISHOPS AND THEIR APPURTENANCES  
ARE MANIFESTLY PROVED, BOTH BY DIVINE AND HUMAN LAWS, TO  
BE INTRUDERS UPON THE PRIVILEGES OF CHRIST, OF  
THE KING, AND OF THE COMMON WEAL, AND  
THEREFORE, UPON GOOD EVIDENCE GIVEN,  
SHE HEARTILY DESIRETH A JUDG-  
MENT AND EXECUTION.

*By Alexander Leighton*

- Is it nothing to you, all ye that pass by? behold and see." &c.—Lament.
- "Those mine enemies, which would not that I should reign over them, bring hither, and slay them before me."—Luke xix. 27.
- "Judicandos se potius, quam judicatuos cogitent."—Origen, in Epist. ad Rom.
- "Nec abnuendum, si det Imperium Deus."—Senec. in Thyest. Act. 3.

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## PREFACE.

HAVING for several years been engaged in an unsuccessful search for a copy of "Zion's Plea against Prelacy," I at last discovered one at the Sale of Principal LEE'S Books in March last, which I succeeded in purchasing at 18s. 11d.; and having consulted with several Ministers about the propriety of getting such a scarce Book reprinted, the following gentlemen have subscribed their names for five copies each, while many others have subscribed for one or more copies,—Rev. DR. DICKSON; Rev. DR. CANDLISH; ALEXANDER LEE, Esq.; Rev. DR. J. BROWN.

"I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth," Acts xxvi. 9. Believing that there are many as ignorant as the Apostle Paul once was, I have got 1000 copies of this Book printed, hoping God will bless the reading of it, and enable the reader to see that Prelacy is a plant which God hath not planted, but part of that *wicked* which is now revealed, whom the Lord shall consume with the spirit

of his mouth, and shall destroy with the brightness of his coming," 2 Thes. ii. 8. The godly Samuel Rutherford, in one of his letters, says, " Prelacy is the nest and the egg to hatch and bring forth Popery."

" Doctor Leighton, Father to the Bishop of that name, for writing the above book in 1628, was, in 1630, sentenced in the Star Chamber, to be publicly whipped, to have his ears cut out, his nostrils slit, his tongue bored, his cheeks burned, and afterwards to be banished; all which, except the last part of the sentence, he endured with great patience and Christian submission; but the banishment he evited by sickness that was expected to have ended his days, but being, through interest, permitted to be taken out of prison during his sickness, he recovered his health, and kept himself retired till God sent him better times."—*Stevenson's History of the Church of Scotland*.

As the Volume has extended to nearly thirty pages beyond the number calculated in the Prospectus, it has been found necessary to make a small addition to the price originally stated.

JOHN LAWSON,

Portioner in Penicook.

Nov. 10, 1842.

*Spreta cado.*



*Sic spreta Elanguent humani cuncta cerebri,*

*Vt stabilis fugiant fœdera firma Dei:*

The tottering Prelats, with their trumpry all,  
Shall moulder downe, like Elder from the wall.

*Si ad divinæ traditionis caput,  
Et originem revertamur, cessat  
Omnis error humanus.*

*Cyprian ad  
pomp.*





TO

THE RIGHT HONOURABLE AND

HIGH COURT OF PARLIAMENT.

---

RIGHT HONOURABLE AND HIGH SENATORS,

SUCH hath been the care and industry of that Panacæan or cure-all Court of Parliament, that to give instructions to it were to teach an eagle to fly,\* or a dolphin to swim; yet such hath been the gracious disposition of the golden head, and loving affection of that silver body representative, that they have bent their ears to the grievances of the lowest members, especially if they were grieved with the grievances either of Church or commonwealth. That great statesman Plato would have a Senate cheerfully and lovingly to entertain the motion of the meanest subject, for the good of the commonwealth.† A wise general of a field despiseth not the advice of the meanest soldier in matters of greatest weight. The Grecians used to lay their desperately diseased by the highway side, that every passenger might deliver what he knew or heard to be good for such a disease;—sin and judgment (the diseases of our state,) are not hid, but open to the eye of every passenger. As the great Physician said of nature distempered, that it is all but one sickness, so our disframed and distempered state, from head to foot is all but one sore. In this case she complaineth as though there were none to succour her. Is it

\* *ἀστον ἱπζαδαι διδασκῆν.*

† *De legibus, dial. 6.*

nothing to all you that pass by? Behold and see my sorrows, &c. Not to mourn with and for our mother were unnatural, and all that we can do is to mourn for her; yea, would to God we could do that as we should. Our state medicines are merely empirical; but your honours being the methodical physicians of our state, can make a right use of them. We read that marvellous cures have been done by empirical medicines, especially in desperate cures. To your Honours we present one, not of our own invention, but of an ancient and sovereign *probatum est*; such a one as never yet failed, (as we conceive,) it wanteth nothing but giving out of the physician's hand. That golden apophthegm of our gracious sovereign, that all is in action, is the very best theme for your meditation, and ground and motive for your heroic accomplishments. The laconic brevity of kings' speeches,\* as Homer said of Menelaus, is very acute and full of matter, and so they would have themselves understood; for a word is enough from the wise and to the wise. As God hath set you forth (right Honourable) for this great work of reformation, so your choice and place requireth you to be men of activity, as the Spirit speaketh, that is, inwardly and outwardly, complete with prudence, prowess, valour, and diligence, Gen. xlvii. 6, Exod. xviii. 21. If Pharaoh would have such herdsmen, what need standeth our Abimelech of such shepherds for the sheep of his people, and such shepherd you must be indeed. Your Honours know that consultation, yea, or humiliation, can do no good without real, and, in some things, eradicating reformation; Joshua did well to pray, but he must up and do. When Moses and Aaron are praying, Joshua must be smiting of Amalek. What danger the state is in by sin within us, judgment upon us, and over us, evil men among us, and the wrath of God against us, is better known to your Honours than we can express. But we may be bold to say of religion and state, as David said of himself, there is but a step between them and death, 1 Sam. xx. 3. In this agony of death, with tears and groans

\* *παυσαμὶν ἀλλὰ μαλὰ λιγίως.*

we cry to you, Right Honourable, save us, or we perish. Let not the tall stature of the Anakims, nor the combination of the Edomites, nor the counsels of Achitophels, nor the proud looks and big words of Amaziahs, deter you, or detain you. Let not the overtopping growth of the sons of Zeruiah seem too hard for you, *Exod. xxxii. 27.* But let every man gird the sword of justice upon his thigh, and do execution according to desert. Fear not, have not I commanded you, saith our King, be courageous and be valiant, yea, the God of Israel hath bid you do it. Make way then for religion and righteousness, by removal of all ungodliness and unrighteousness, and God will be with you. We need not tell you of the Roman patriots, or the Athenian Kings, who were willing to die, that the glory of their nation might live. Jacob will send his beloved son to Egypt in case of necessity, and if he be robbed, let him be robbed, *Gen. xliii. 14.* So Hester will interpose herself for her country, and if she perish she perisheth.\* As that man, saith the Orator, is worthy all contempt that would rather save himself than the ship wherein he is, and all that are with him; so he is an unworthy man, that preferreth his own particular safety to the saving of the common weal; but there is no such danger. Let the righteous be as bold as lions, and the wicked will fly when none pursueth them, *Prov. xxviii. 1.* Fenny bitters in their hollow canes make a terrible noise, to the amazement of those that are not acquainted with their spirits; but they dare not look valour in the face, nor hold up their head in the assembly of the just. Vice is ever a coward where virtue is in place. Only this we entreat your Honours, that you would not be like Ephraim, *Hos. xiii. 13,* of whom the Lord complaineth as of an unwise son, because he stayed too long in the place of the birth; that is, he was too long in resolving without real performance. Be you eyes, ears, and hands to our Sovereign, as your place authoriseth; and he by you shall scatter the wicked, and bring the wheel over them. The fire of God's wrath is

\* *Ut contemnendus, &c. Tul. lib. 4, ad Heren.*

already broke in upon us, and if the fuel of sin, and especially our domineering national sin, be not removed, the wrath of God will never cease, till it hath consumed us from being a nation to himself,—should not every one, unless he be a viper, bring some water to quench this fire? Behold, Right Honourable, we bring one bucketfull, taken out of the crystaline sea and silver streams of divine and human laws, (as we conceive,) a medicinable and quenching water. Water unapplied cannot quench the fire.\* Some waters increase the fire, as oily, sulphureous, and pitchy waters.† An unproportionable mixture maketh the fire the fiercer. Lastly, it is no time to fling water when all is consumed to ashes. We entreat leave, therefore, Right Honourable, to importune you again and again, to ply the pure waters from the higher places; bar and abandon all the pitchy waters of the Babylonish lake, which are *ignis fomentum*, the very life and spirit of the fire.‡ There be many artificial fire-flingers, whose fire is more ardent in the waters, consuming ships, bridges, and all upon the waters. Take heed of these, and fling water enough; and let not that proverb of delay be verified in your Honours, *aquam infundere in cineres*; to cast water upon the ashes. We entreat your Honours, to represent to yourselves by imagination, that fire were kindled at home in your houses, you looking on, (which fire could not but consume state, wives, and children, if it were not quenched, and that betime,) how would you bestir you? How much more should you hasten to save Zion from being consumed! For Zion's sake we cannot hold our peace, we cannot but complain as the children do to their parents. Pharaoh's servants are very homely with their king, to set God's people free, when they were all like to perish, *Exod. xxx. 7*. Knowest thou not yet that Egypt is destroyed? how much more may we, your Honours' servants, complain to you of our desperate condition, better known than thought on. Hence also your Honours may be pleased to observe, how faithful and plain you should

\* ἀρίστων μὲν ὕδωρ.

† Plin. lib. 2, 106.

‡ πυρροβολεῖν.

be with his Royal Majesty, both in the discovery and the remedy of the eminent and imminent destruction. What may be found amiss in this poor frame, either for manner or matter, we humbly crave pardon ; as for freedom of speech, (wherein we would not wrong any,) we hope your Honours will impute it to the present danger ; for who will not cry, if he can do no more, when his mother is like to be murdered before his eyes ?

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And I looked, and there was none to help ; and I wondered that there was none to uphold. Isa. lxiii. 5.

But those mine enemies, which would not I should reign over them, bring them hither, and slay them before me. Luke xix. 27.

——— Unum vos poscimus omnes.

THE  
EPISTLE TO THE READER.

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WELL-AFFECTIONED READER,

IF ever soundness of mind, and sincere uprightness of heart, were to be manifested for the Lord, now is the time especially; because this is the adulterous and sinful generation, Mark viii. 38, that the Spirit speaketh of, which is come to such a height of impiety, iniquity, and profaneness, that by sin it stareth heaven in the face, and dasheth God's people out of countenance, that they may be ashamed of the Gospel. We do not read of greater persecution, higher indignity, and indemnity done upon God's people, in any nation professing the Gospel, than in this our island, especially since the death of Queen Elizabeth: witness, the silencing, fining, excommunicating, and casting out of the ministry; yea, the pining of some of them, and sundry good people, to death, whose blood we must know crieth yet for revenge, for precious in the sight of the Lord is the death of his saints; yea, in some measure we have already paid for it—for how much Britain-blood hath the Lord sold for no price within these ten years; and what for all our pains, means, and losses, but the highest dishonour that could be thought on; yea, who knows yet what a deep *aceldama*, or field of blood, our land may be, if that blood be not expiated. But who is the main impulsive cause of these evils of sin and judgment? Even those men of blood—the Prelacy, as we have proved, whose dignity (as the late king

hath it in the preface of his *Basilicon*,) smelleth wildly of Popelike pride; yea, they are a main part of him—bone of his bone, and flesh of his flesh. Against this hierarchy we do not commence, but renew our suit for the recovery of the keys of Christ, and the veil of his spouse—in the prosecution whereof, we entreat the help of all that love the Lord. First, agree with God, by reforming at home; and then, look upon them, as they are clearly convinced, to be enemies to God and the State, and so hate them with a perfect hatred—be not ashamed of Christ and his Word; that is, of standing for the privileges of his kingdom—no, not among an adulterous and sinful generation; that is, when Christ's enemies are in their ruff, lest Christ be ashamed of you. As for their swelling pride, fear it not. There are more with us than against us: yea, it is enough, that the Lord of Hosts is against them.

We may say truly of them, as an ancient said of the Prelates of his time, *omnibus terrori, amantur a nullo*—they are a terror to all, and loved by none, except by such as stand too nigh them in a contiguity of profit, Popery, or profaneness; these indeed cannot see, because they will not see.

As for their traditions, whereby they support themselves, they are branches of the same root, condemned by the Word, councils, fathers—by all ancient and modern orthodox writers—yea, and by the positions of the Papists. But it is enough, (as D. Whittaker observeth,) *quod a Christo damnantur*,\* that they are condemned by Christ. The matter is of no less weight than the kingdom of Christ, in the suppressing or advancing whereof standeth the ruin or reviving of our kingdoms, and therefore we commend it to your serious consideration. We have endeavoured to clear Christ's title, and the truth of the positions from the Word especially; as for other testimonies, let them have their own weight, by that entire word, as the Psalmist speaketh, and for it we do contend, Ps. xix. 8; for it hath in itself τ'ηναςφαλείαν, Luc. i. 4. That infallible certainty, which

\* Controv. I. q. 6, p. 483.

is θεόπνευστος καὶ αὐτόπιστος, by divine inspiration, and only of itself to be believed ; though in regard of our danger we have used freedom of speech, we neither hate their persons nor envy their pomp, but we wish their conversion, and safety of the State.

If, instead of entertainment, or of a legal trial, they turn again to tear this treatise, and trouble the maintainers of it, let them take heed, for by this truth here maintained, they shall one day be judged ; if they should also go about to incense the King's Majesty with a prejudicate opinion of this just APPEAL, we hope it shall plead for itself, (our infirmities excused.) That in uprightness of conscience we could not do him better service ; yea, we are confident if all that love the Lord (especially men of place) will do their part, we shall have our King as an angel of God in this particular ; though Rome must fall by the sword, yet the word must both instruct princes, that Babel can no otherwise be healed, and also unarm them for her ruin. We thought the volume should have been far less than it is, and therefore we made no chapters nor index ; but considering the subject, it required both longer time and a greater volume ;—another edition may come forth in better order. Censure not a part before ye have perused the whole, because divers parts of the same matter have their divers places in several positions ;—part not with a good title though it be encumbered ;—labour hard, by prayer and practice, that God may have his honour, the King his right, and the enemies of both their desert—and the Lord will dwell among us. It is not our intent in this Treatise to dispute at large every particular propounded and proved ; for the subject would not suffer it, the volume would have been too large, and the truth of divers particulars is already vindicated by whole volumes from all gainsayers. But if any list to be contentious in contradicting any point asserted and proved, either directly or by consequence, we shall be ready at all times, by God's assistance, further to make it good.



A

# DECADE OF GRIEVANCES,

PRESENTED AND PROVED TO THE RIGHT HONOURABLE  
AND HIGH COURT OF

## PARLIAMENT,

AGAINST

THE HIERARCHY, OR GOVERNMENT OF THE LORD BISHOPS AND THEIR  
DEPENDENT OFFICES, BY A MULTITUDE OF SUCH AS ARE SENSIBLE OF  
THE RUIN OF RELIGION, THE SINKING OF THE STATE, AND OF THE  
PLOTS AND INSULTATIONS OF ENEMIES AGAINST BOTH.

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RIGHT Honourable and High Senators, you are not unacquainted, how the affrighting and turmoiling troubles of the heart speak in the faces of all true hearted subjects, expressed often by their sighs and groans, and also vented by their pathetical complaints, Deut. xxxii. 35, the moving cause whereof is our calamity, partly already seized, and partly making haste (as it is further threatened) to seize upon us. But to our shame and confusion of faces, we must confess, that of the provoking cause of this calamity, namely sin, we are nothing so sensible as we should be; or if we complain of sin, yet we find not out that *Ashtaroth* or main national sin, which is the conjunct or immediate working cause of all the evil that is upon us. When a body politic is run all into one festered sore of sin and one benumbing bruise of judgment, then the universal and painful distemper taketh away the discerning faculty of the master sore that hath bred and fed all the rest, which indeed must either be sought out and removed,

as the principal cause, or it will never prove a cure. Rom. i. 18. Though the wrath of God be revealed against all ungodliness and unrighteousness, yet for some one capital sin especially, the Lord departeth from a state, and turneth it upside down. Hos. iv. 17, v. 12. This might be instanced in Israel joining himself unto his idols, which made the Lord unto him as a moth, and unto the house of Judah as rottenness. Judg. xx. This principle Israel understood, when he sought again and again, and found out the cause why he fell before Benjamin. The same course took Joshua in humbling himself to find out Achan and the excommunicate thing. He might have found out, and also removed many other sins, yet if he had not found out the thing of the curse, he might have mourned his heart out before he had prevailed with the Lord against the enemy. How to find out our Achan, or golden wedge and Babylonish garment, *hoc opus*, &c.; for it is not obvious to every man; yea this spirit is neither found out nor cast out but by fasting and prayer. Yet woful experience, the common schoolmaster, hath formerly discovered to the chariots and horsemen of Israel, and now doth discover this very same to be the very chief cause of our calamity that we pitch upon. We do not seclude our own sins, nor other's sins—for many sins, and many indictments are against us; but this is the master sin (as we conceive)—and that upon this ground, that the capital sin of a nation is not the highest sin, abounding in the highest measure, (against which there is any law established;) but that is the main and master sin which is established by a law. And this is that framing of mischief by a law that the prophet speaketh of, Ps. xciv. 20, Hos. v. 11, called in another place, the commandment of man establishing sin. Now give us leave (Right Honourable) to demand, what sin is established by a law in this commonweal but the hierarchy and their accoutrements? And therefore we verily believe, by the grievances following, offer to demonstrate that the hierarchy, and their household stuff, is the capital sin and main cause why all this evil is come upon us.

I. First, may it please your Honours to take notice, that the calling of the hierarchy, their dependent offices

and ceremonies, whereby they subsist, are all unlawful and Antichristian.

II. The hierarchical government cannot consist in a nation with soundness of doctrine, sincerity of God's worship, holiness of life, the glorious power of Christ's government, nor with the prosperity and safety of the commonwealth.

III. The present hierarchy are not ashamed, to bear the multitude in hand, that their calling is *jure divino*. But they dare not but confess, when they are put to it, that their calling is a part of the King's prerogative. So that they put upon God what he abhorreth, and will hold of the King when they can do no other.

IV. They abuse many ways that power from the King, by changing, adding, and taking away at their pleasure, to the grievous vexation of the subject, the dishonouring of his Majesty, and the making of the laws of none effect.

V. The privileges of the laws and the hierarchical government cannot consist together.

VI. The loyalty of obedience to the King's Majesty and his laws, cannot possibly stand with the obedience to the hierarchy.

VII. All the unparalleled changes, bloody troubles, devastations, desolations, persecutions of the truth, from foreigners or domestics, since the year of our Lord 600, arising in this kingdom, and all the good interrupted or hindered, hath had one or more of the hierarchy as principal causes of them.

VIII. All the fearful evils of sin and judgment, for the present reigning among us, and threatened against us, (to omit the black desolation of our sister churches,) we conceive to be the birth of the womb and the nurslings of the breasts of the hierarchy.

IX. If the hierarchy be not removed, and the sceptre of Christ's government, viz. discipline, advanced to its place, there can be no healing of our sore, no taking up of our controversy with God; yea, our desolations, by his rarest judgments, are like to be the astonishment of all nations.

X. Lastly, Right Honourable, if you strike at this root of the hierarchy, removing that Ashtaroth or grand idol,

and erect the purity of Christ's ordinances, we are confident that there shall be a ceasing from exorbitant sins, a removal of judgment, a recovery of God's favour, a repairing of the breaches of the Church and Commonwealth, a redeeming of the honour of the State, a dashing of Babel's brats against the stones. Yea, this shall remove the wicked from the throne, strike terror and astonishment to the hearts of all foreign and domestic foes. In a word, God will go forth with us, and smite our enemies; yea, a glorious prosperity shall rest upon Zion, King, State, and Commonwealth.

Thus, having laid down a decade of evils, arising, as so many corroding ulcers, out of the body of the hierarchy, we come to some proof of the particulars, as they lie in order, and that as punctually and briefly as we can.

#### FIRST POSITION PROVED.

1. And first, to the first, viz. That the hierarchy, their dependent offices and ceremonies, are Antichristian.—For making way for the proof of this point, we are to consider with the learned, both ancient and modern, what state of government Christ hath appointed in his Church, and what kind of governors he hath chosen to govern the same. For the former, they tell us from the word, that the Church, in respect of her policy and outward government appointed her by Christ, is not a monarchy like unto the kingdoms and dominions of temporal princes, as that of the Assyrians, Persians, or the like, in and over which certain men, as princes, have and exercise sovereign authority, but in regard of the choice of governors by common consent, it is a free commonalty,\* and, in respect of the governors so chosen and governing according to God's appointment, it is an aristocracy, as Athens, Venice, or the like. As this is the judgment of the learned, so it is clear from the prescript of Christ, Matt. xviii. 17, and from the continued practice of the government of Christ's Church, till (as the learned

\* Viret. Dial. 20, 21. Danaë. Lubertus, Junius, Chamierus, Sutcliv. Whittak.

truly affirm) it came to be oppressed with tyranny. As for the latter, viz. the governors, they were, and should be, such bishops as God ordains, together with ruling elders; which bishops, as the Scripture proclaimeth, and the orthodox learned believe, are no other than ministers, or teaching elders—witness 1 Tim. iii. 1, compared with Tit. i. 3, 7, (Acts xx.)—which truth is not only maintained by the orthodox ancients, as Augustin, Hierome, and Ambrose, but also by Papists, as Hug-Cardinal-Anselmo, Lombard-Cusan-Johan., Parisiens.,\* and others, who hold this distinction to be but *jure positivo*, and that it is not of God's appointment, both canon law and civil law do witness. Thence it was decreed and maintained by ancient councilst† from the Word, Acts xv. that all ministers should have voices in council, both deliberative and decisive. Carthag. Can. 34, 35, alleging also Nice Calcedon and others. *Gentilet. exam. Concil. Trident.* p. 216.

Lastly, the most learned of later times have given full evidence to the point; witness D. Raynolds, in his letter to Sir Francis Knowles, wherein he proves sufficiently that God never made, nor doth the Scripture witness any such distinction, but that bishop and minister were all one—taxing and disproving D. Banc. for holding the contrary. The very same truth was concluded by D. Holland, the King's Professor in Oxford; at the act, July 9, 1608. *Quod episcopus non sit ordo distinctus presbiteriatu, eoque superior jure divino*:—that a bishop is no distinct order from a minister, nor superior to him by Divine institution. The self same did Cranmer and Latimer testify to Henry the VIII. (Bbs. Book.) It is true that some servile and shameless Papists, to flatter the Pope, as some of us, to flatter Prelates, do aver the superiority of bishops, taxing the ancients that hold the contrary, of heresy, with Ærius; instance one Michael Medina, cited by Bellarmine. (*De sacroi. hom. orig.* lib. i. c. 5.) But the whole current of Divine and human testimonies are against them. Having laid this foundation, to come punctually to the proof,

It is sufficient proof of the unlawfulness of their calling,

\* Lib. 4, dist. 24.

† Gratian. dist. 95. Duaren. de sacris Ecc. Minist. c. 7, sec. 9.

that it is not from above, as the warrant of both ordinances and ministry must be; Matt. xxi. 24, 25: otherwise the Lord threateneth to destroy them; Matt. xv. 13, whereby, "the plant not of God's planting," may be understood all persons, callings, and traditions not appointed and approved of by God—for so the ancients expound it. The calling of Aaron, a type of Christ, is not only thus approved, Heb. v. 4, but also Christ himself putteth his calling upon this point of trial: "I come in my father's name, and ye receive me not; if another shall come in his own name, him will ye receive;" (John v. 43, Aug. Ep. 80.) which words sundry of the Fathers apply to the coming of Antichrist, for he and his come indeed in their own name.

2. Where the Spirit recounteth by name all the sorts of ministry, ordinary and extraordinary, of his own appointment, Eph. iv. 11, there is not one word of such a lording ministry, which the Spirit would not have concealed, but undoubtedly set them out with all their titles and prerogatives, if there had been any such superior offices of his appointment and approving.

Is it a like thing that God, who appointed the temple and tabernacle, should be so punctual in every particular of his service under the law, and that he would conceal his more especial officers, and their offices, under the Gospel? would he remember the bars of the ark and pass by the pillars of his Church? would he appoint the least pins of the house and forget the master builders? would he there mention the snuffers of the lights and here pass by the great lights themselves? or, would he there remember the besoms and ashpans, and here not once mention bishops and archbishops—this were *τα μικρα οραν κι τα μεγαλα παρωρᾶν*—to look to small things and overlook the great things. Is it true that a silly ignorant woman tells us in the Gospel, that when the Messiah cometh he would tell us all things? John iv. 25.

And yet he speaketh never one word of his special offices.—Sure these cannot agree.

3. From the same place of the Ephesians, it will appear that such bishops and their dependencies are superfluous; therefore they should have no place in God's house. The

consequence is clear, because there is a necessary use of every thing that hath any use in God's house.

*Nihil tam necessarium quàm cognoscere quid sibi sit necessarium*\*—there is nothing so necessary, saith a Father, as to know what is necessary or of use. Now that there is no use of them, it is cleared thus :

Those officers without which the Church of God is fully built up and brought to complete perfection of unity, are not of any use in God's house.

But without the function of lord bishops, archbishops, &c., the Church of God is fully built up and brought to complete perfection of unity, witness Ephes. iv. 11-13.

Therefore, lord bishops, archbishops, &c., are of no use in God's Church.

The learned have used the same argument against the Pope, the Church of God being built up and perfected without him ; therefore, he should not be.

The argument is every way as good against these bishops, and every such officer in God's house, without the which his house is complete, as against the Pope ; for it cannot be said of those bishops, as our Lord said of the ass, The Lord hath need of them, Matt. xxi. 3.

The same argument holds against the ceremonies : yea as a knob, a wen, or any superfluous bunch of flesh, being no member, doth not only overburden the body, but also disfigureth the feature, yea killeth the body at length, except it be cut—so these bishops be the knobs, and wens, and bunches of Popish flesh which beareth down, deformeth, and killeth the body of the Church, that there is no cure, as we conceive, but cutting off. If any object that there be necessary officers in God's house, as deacons and elders, which are not named in that forequoted place of the Ephesians, it may be easily answered, that the apostle there only intends to make a perfect enumeration of such as labour in the word, for the perfecting of his Church.

Further, if men may add ministries to those whom God hath appointed, then may they take away such ministries as God hath appointed, for both of these belong to one and the self-same authority.

\* Ambros. ad verell.

But men may not take away such ministries as God hath appointed ; therefore, they must not add such as he hath not appointed.

As we have hitherto proved in general the calling of the bishops to be unlawful, so we come now to prove directly their calling and their dependencies to be Antichristian.

1. These governors are justly called Antichristian who are assistant to the Pope in his universal government.

But bishops, archbishops, chancellors, &c., are assistants to the Pope in his universal government.

Therefore, bishops, archbishops, chancellors, &c., are justly called Antichristian.

The major proposition\* is D. Downams ; for the minor, let their practice speak. For after the same manner, and by the same ministers, do they lord it, and tyrannise over dioceses and provinces in his Majesty's dominions, as other Popish prelates do in other dominions. By the same reason, that one is over a diocess, another over a province, the third may be over all.

2. They arrogate to themselves solely and wholly the ordination of ministers.

In these two, D. Willet putteth a main difference betwixt Protestants and Papists. First, saith he, that their bishops are over ministers as princes of the clergy ; second, they take the right of consecrating or giving of orders wholly and solely to themselves.†

Let all men speak if our bishops do not this to an hair, and are they not by consequence Antichristian bishops ? For the further proof of this point, we could bring a full jury of judicious, learned, and godly witnesses.

M. Wickliffe, a man well in seeing the mystery of iniquity, reckoned lord bishops for one of the twelve disciples of Antichrist.‡

For the which Pighius writes a treatise against him. affirming this to be the main controversy betwixt the Waldenses, Wickliffe, and him.

The same doctrine was maintained by John Husse and Hierome of Prague.

\* Def. p. 13.

† Synop. cont. 43.

‡ Art. 10.



Luther called this lordship plain tyranny,\* averring further, that diocesan bishops were constituted by the very authority of Satan.

M. Bullinger calls the superiority of bishops no better than tyranny,† affirming truly that the Apostles themselves exercised no such tyranny. To this may be joined, M. Hooper, M. Lambert, M. Bradford, glorious martyrs. M. Bale in the Revel., speaking of the brood of Antichrist, counteth the lord bishops Antichristian usurpers:—the offices, saith he, of diocesan bishops are usurped offices, and not appointed by the Holy Ghost, nor once mentioned in the Scriptures.

Now, if any patron of the Prelacy post of all these testimonies‡ to the Prelacy in the time of Popery:—1. Let them know that overlording Prelacy, sitting in the temple of God, is Popish Prelacy; 2. The whole current of fore-quoted testimonies, striketh at all diocesan, provincial, or oecumenical Prelacy, as an usurped office, because not appointed by the Holy Ghost. The extent of the challenge must be as large as the reason of the challenge. If they be not from the Holy Ghost, they are usurped offices. But for the further clearing of this, let M. Gualter be heard, who taxing and disproving the usurped offices of lord bishops in Popery, he applieth it to ours, who “though they glory in the name of the Gospel, and would be counted reformers of the Church, by thrusting out Popish bishops and monks out of their usurped possessions, yet do they not restore the Church’s due, taken tyrannously from her, but at their pleasure administer the same things which in times past the monks and bishops did.”§ Cyprian holds the very title of an archbishop or superior bishop, in whomsoever, a presumptuous thing.

Lastly, the Papists bring in the maintainers of Prelacy for a share, as supporters of their usurped primacy. John, xxi. 17. The Protestants, saith the Rhemists, otherwise denying the pre-eminence of Peter, yet, to uphold the archbishops, they avouch it against the Puritans. Hence appeareth the truth of that assertion, when the Prelacy

\* Tom. ii. p. 326.

† Decad. ix. sec. 47.

‡ In Re. c. i. c. xvii. 3.

§ In Act. 1.

disputeth against the Puritans, they use the Popish arguments, but when they dispute against the Pope they use Puritan's arguments; and thus they use the truth as Moses used the rod, *Exod. iv. 3*, whilst it was a rod, Moses could hold it in his hand, but when it became a serpent he fled from it,—so they can use the rod out of Zion, the Word of Truth, against the open adversary, though implicitly they beat themselves therewith; but when the truth beginneth to sting, they cannot endure it; and were it not that the cunning Jesuit loves not to touch this string too much, though now and then he doth—lest by thieves reckoning upon this point true men should come to their goods—we are persuaded they should beat the Prelates out of their trenches, and themselves out of the field; but they know that they both stand and fall upon the same ground, and a kingdom divided against itself cannot stand.

3. They engross that name unto themselves which is due to all good ministers, which, as the learned observe, is a perverting of the language of the Holy Ghost,\* yea a point of profane or heathenish boldness; from this, saith Beza, began the devil to lay the foundation of tyranny in the Church of God.† In the forehead of this name began that mystery of iniquity to be engraven, namely, that unknown name PAPA; the various etymology whereof we will not now insist on.

4. They lord it over God's heritage, *1 Pet. v. 1*, with an intolerable tyranny directly condemned by that unchangeable canon of our Saviour, Christ—the kings of the gentiles exercise lordship over them, &c., but ye shall not be so: but let the greatest among you be as the least, *Luke xxii. 24-26*, *Matt. xx. 25*. In which words three things be condemned in ministers, superiority, lordly rule, and titles of lordship.

The Jesuits confess that that affected superiority is condemned in the disciples; yea, the very thoughts, say they, of superiority.

Now, all these things, forbidden by our Saviour, concur in making up that misshapen monster of the hierarchy.

\* Cal. in *Ep. ad Tit. c. i. v. 1*.

† In *Phillip. i. v. 7*.

This interdiction of superiority is renewed by the apostle Peter, (upon whom his Lord foreknew that that Man of Sin would build his forged and usurped superiority,) neither as being lords over God's heritage, &c., 1 Pet. v. 3. In which place the former ambitious or tyrannous lordship is not only forbidden, as the Prelates would have it, but all manner of superiority, as the scope of the Spirit, context, and very words prove. In a word, their evasions from the true meaning of these places are the very same with the forgeries of the Jesuits, wherein they cross both themselves and the truth. As for that power given by Christ to the Church, Matt. xviii. 18, they have nothing to do with it, as is clear from the text and by the exposition of both ancient and modern writers; yea, by some of their own, as Bellarm. applieth it to the Pope, so they to themselves, but against all ground and reason.

5. They will not with Christ put their calling upon trial of the word, John vi., but by the contrary put the anathema upon such as dare presume to call their calling into question.\*

6. They have the same titles, power, pre-eminence, offices, and courts, that the Papal Prelacy had, setting only the supremacy of the Pope aside,† *ergo*, Antichristian; witness that act of Henry VIII. assigning them all whatsoever they had of the Pope, the supremacy reserved to himself; for which our Prelates have given the name of *Pope* and *Papissa* to our princes.‡ *At una via prohibitum*, &c.—that which is forbidden one way ought not to be admitted another way.

7. And lastly, They arrogate to themselves (we may well say blasphemously) these titles which are only proper to Christ, namely, the Chief Shepherd or Archbishop, Great Shepherd or Archleader, Acts i. 4, Heb. xiii. 20, Acts iii. 15; which titles the Apostles durst not take unto themselves, *ergo*, Antichristian. As for their defence from counterfeit Clement, or Paganish Archflamins, it is stuff not worthy your Honours' audience. To conclude the proof of this position, let John the Baptist speak, John i. 20, 25,

\* Canon. 8.      † 25. Eiusdem, cap. 15.      ‡ Bancroft. Spotswood.

26, where having denied himself to the Pharisees to be either Christ, Elias, or that Prophet, hath this reply, Why baptizest thou then? inferring that he must either confirm his calling to be of God, or not to meddle with the ordinance; neither had the argument been good if John the Baptist might have been of some other function than of God's appointment, and therefore he confirmeth his extraordinary calling from the Word,—thus it is clear as the sun shines, that their calling is Antichristian.

For to the kingdom of Christ it belongeth not, as we have showed; to the civil kingdom it cannot belong, for it will be counted ecclesiastical; to a strange Paganish or Mahometan government it cannot be referred, because it is begun and maintained among those that profess Christ, and under a colour of Christ's government it must sit in the temple of God; and since it is not of God, to what body or regiment doth it belong but to that government, whereof the son of perdition is the head? Let us then, as hath been said, receive with the gospel such government as Christ hath appointed in his gospel, then have we fully and completely whatsoever belongeth to the kingdom of the gospel, without any lord bishops and their officers, which could not be true if the hierarchy belongeth to the kingdom of Christ. As for the ceremonies, as none can deny them, so themselves do grant them to be Popish, which it pleased them to retain upon as good grounds as themselves do stand. Finally, this position is impreguably proved by the learned.\* I have been the more succinct in the proof of this evil, because the learned have been so large in it; yet it is the ground of all the rest, and enough to cashier them.

As for their arguments, objections, and answers, they are the very same with the Papists, and are the same way dissolved; only we will discover one snare, wherein they take a multitude of deluded people. What, say they, will you have no order in the Church; shall all be alike? Shall we not have governors and some head powers amongst ministers, to remove schism, and to keep peace in the

\* Pref. com. book; Mr. Cart. Rep. to D. Whit.; Rep. to D. D. by M. Banes; Dioce. trial, Park, Polit., Buc., and others.

Church? And for this they press Hierome his words,—  
Let some head be ordained for removal of schism. For  
answer,

1. Shall man be wiser than God? or shall the way and  
device of foolish men bring more peace to God's house  
than the way of the all-wise God?

2. Grant that this course would bring in a Laodicean  
peace to the Church (because the Devil will be quiet when  
his officers bear sway), yet it is an execrable peace, and,  
as one saith, worse than many contentions that are without  
truth.

3. If there be such necessity of one lord bishop over a  
diocess, and one metropolitan over a whole province, for  
the keeping of peace and unity in the Church or Churches  
of one nation, is there not the like necessity for keeping  
of peace and unity, and avoiding of schism in the whole  
Church, that there should be one archbishop over the  
Churches of Christendom?

4. And, lastly, to answer the point directly, we plead  
*quod non sit verum*, they make people believe a lie, that  
by this ecclesiastical monarchy of the Church, it is kept in  
order, peace, and unity, and that thereby schism is avoided,  
the contrary whereof is true. For this hath been the  
main cause of discord and disunion of the Church, yea  
the fountain and well-spring of most horrible schism and  
damnable heresy, as is to be seen at large in the decretals,  
and is witnessed by many of the learned worthies, and  
fully proved by too much woful experience, both of times  
past, and of our present condition. We will shut up the  
point with that pregnant and pertinent testimony of Mus-  
culus. "If Hierome," saith he, "had seen as much as  
they that succeeded him, he would never have concluded  
that one amongst the ministry should have been above the  
rest, because it was not brought in by God to take away  
schism, as was pretended, but brought in by Satan to waste  
and to destroy the former ministry that fed the flock."  
With which we may join that evidence of learned Whit-  
takers.\* "Episcopacy," saith he, "was invented by men

\* Loc. Con. C. de Minist. ve. b.

as a remedy against sin, which remedy many wise and holy men have judged to be worse than the disease itself, and so it hath proved by woful experience." But of this particular more afterward.

#### SECOND POSITION PROVED.

Second Position, viz:—That this Antichristian government cannot consist with soundness of doctrine, &c. It is too manifest from reason and experience; for,

1. Can that government which is opposite to the gospel of Christ—as it hath been proved—endure the sound doctrine of the gospel?

No more than darkness can endure light, or sore eyes can endure the sun. As a polished glass, and pure water, representeth the filth and deformity of the face, so the purity and power of the Word of God maketh the monkish deformity of the hierarchy so to reflect upon itself, that she will needs break the glass, and trouble the water that representeth her, and therefore she loves to fish in troubled waters. A reverend worthy as any lived in our time, being demanded an argument, *ab utili*, to confirm the government of Christ in his Church, made answer, "that this our nation, under the government of Antichrist for some fifty-three years, had abounded with heresies and schisms, to the eating out of the heart of the Word, where our neighbour nation, governed by the sceptre of Christ for the space of forty and odd years, was clear of all schisms and heresies." We will deliver it in the author's own words:—

#### EPIGRAMMA PRO PRESBITERIO CONTRA EPISCOPATUM.

Scotos lustra decem rexit sacer ordo senatus,  
Absque nota hæreseos, schismatis absque nota.  
Et delætæ feræ extersit vestigia diræ,  
Cui nomen triplex senio dinumerat.  
Anglia præsulibus recta est septennia septem,  
Hæresibusque frequens, schismatibusque frequens,  
Atque impressa feræ servat vestigia diræ,  
Cui nomen triplex senio dinumerat.  
Et dubitamus adhuc sacrum auctorare senatum,  
Exauctorato præsulis imperio.

Christ's sacred sceptre fifty years had sway'd  
 The Scots, without rent, schism, or heresy,  
 No relic there of that foul beast display'd,  
 Whose numeral name is with three sixes made—  
 But England, govern'd fifty years and three  
 By Prelates, swarms with heresies and schisms;  
 The great beast's relics, hateful solecisms  
 In God's true worship, by her are retain'd,  
 The number of whose name, (as hath been said,)  
 Three sixes make 666, is by them thus maintain'd—  
 Why put we not imperious Prelates down,  
 And set Christ's sacred senate in its room?

2. As for laws and government, how can the government of an usurping enemy consist with the laws and government of a lawful and native King?

3. For holiness of life, nothing so odious nor so much persecuted as that by the hierarchy, and that both by mockery and real persecution; so that he that abstaineth from the common course of the world, maketh his life a prey, and he that walketh with God is too precise.

4. By breaking the bar of discipline, they set open the gate of impiety. As for their pretended discipline, the remedy is worse than the disease; for by it the godly are vexed, and the wicked strengthened.

5. And lastly, for the safety of the State, how should the State be safe where Christ is jostled out of his government, and his enemies reign in his stead? It is the true observation of a worthy patriot, *ubi silent leges Christi*, &c.—where the laws of Christ bear not sway, the laws of the land can do no good. A kingdom divided against itself cannot stand. When Christ standeth at the door and knocketh, and Antichrist beareth sway within, the Lord will turn his rejoicing to do them good unto a rejoicing to do them evil. May it please your Honours to take further notice, that this government is against the safety of the State in these particulars.

1. It supporteth the hopes of the Pope of Rome for his re-entry; for so long as his officers and household furniture remaineth, so long will he plead possession. And hence hath been the treasons and overturning plots by the Popes against the royal persons of our Princes, and standing of our State, for the space of sixty-eight years.

2. This strengtheneth the hands, and warmeth the hearts of the Papists amongst us, ready upon all occasions to take part with the Pope and his ministers.

3. This being the storehouse of superstitious trinkets, as ceremonies, fasts, feasts, and such like, these be meat and drink to strengthen the Papists, and cordials to comfort them.

4. The hierarchy do disgrace—to the Papists' great joy—the sincere sort of people, which are the walls of the land. As for the Papists and hierarchy, they agree pretty well; for the former do council, and the latter executeth such designs against God's people; witness Dolman's Watchword, the *quodlibets*, Spalato his second manifesto, Doct. Cary's Apology, and the Prelate's practice.

5. They nullify the laws which are the sovereign safeguard of the common weal, as shall be farther manifested.

6. And, lastly, they beat the watchmen from the walls, or veil them so upon the walls, that how can the city be safe?

In the next place, we come to prove the position by experience. And

1. For unsoundness of doctrine, our ordinary practice proclaimeth it. Witness our school commencements, sermons in Court, city, and country,—abusing the Word, and reviling his Majesty's best subjects; also printed books by authority, and that from no small ones, being the very streams of Popery, Arminianism, and such Pelagian stuff, with the particulars whereof—being so many and manifest—we need not trouble your Honours.

2. As for the pollution of God's worship, and profaneness of life, they cry to the very heavens. It is true that the door of the ordinances, not being close shut, but upon the hinges, Christ cometh in to many; but what is this to the universal profaneness, which is a pattern to all other nations, and the shame of our own; and although Christ stand yet at the door, when he hath sealed his own, he will be gone. As for the glory of Christ's government, there is none at all.

To conclude the point of safety by an instance from the contrary, be pleased to take notice of the Netherlands,



which could never have been rid of the Spanish tyranny, nor stood so long in prosperity safely, if they had not cashiered the bishops.\* As for Geneva, let Bodine speak, (no Puritan sure,) yet he commendeth them much, not for wealth and greatness, but for virtue, peace, and godliness, which he ascribeth to the power of discipline, wherunto they attained by abandoning bishops; showing further the divine force of discipline, in bridling the lusts and countermanding the vices of men, which all the laws and judgments of men were not able to effect. And so we come to the third point to be proved.

## THIRD POSITION PROVED.

They bear the multitude in hand, that they are *jure divino*, yet they are forced to confess that their calling is a part of the King's prerogative.

It is truly affirmed in that supplication, *anno* 1609, that the Prelates have no warrant, either for the nature of their offices, or quality of their proceedings from the Lord Jesus; neither was it maintained by any of their faction till they grew weary of holding *in capite*, and then they turned their tenure into soccage, quitting themselves of knight's service. In this plea D. Downam showed himself more rash than wise to appear. For he is not only cast over the bar by the Book of God, by the jury of the learned, by the most judicious judges and laws of the land, but also by the verdict of his fellow bishops, and his own confession. So that, in scanning of this particular, it shall evidently appear, that their calling is opposite to God's truth,—to our sovereign Lord the King, they cross his wholesome laws with foreign jurisdictions,—and they are at contradictory opposition amongst themselves.†

1. For the first, they oppose the truth of God in affirming, without shame or fear, that their calling is *jure divino*, when it is nothing less, since there is not one jot of all the Word of God for it, as hath been proved, but as much against it as against any one thing, which the chiefest of them

\* Method. Hist. † D. Bridg. Defenc. of Eccl. government, p. 319 and 320; B. Whit. Def. in pref. *et alibi*.

cannot choose but confess, and so in this they have confessed the truth until of later times; yea, their masterpiece and many arguments evinceth this, which they take from the continuation of their calling from 300 years after Christ, and not before which, as they cannot prove; so the challenge proveth clearly that they are not of God, but opposite to his truth; yea, a learned man, and a better bishop than any now, tells us plainly, that from the year 607, the Church began to be ruled by bishops, which government, saith he, was especially devised and invented by the monks, Bale scrip. Brit. Cent. i. 37, which indeed is true; for till this age, every particular church was governed by the bishops, elders, and deacons of the same; witness the authors of the Cent. Mag. Cent. 6, 7, Col. 591; and although some before this were titular bishops, yet their superiority the Church would not bear; witness our English Synod an. 674, Synod Harford.

2. They are opposite to the King and his laws, in affirming their calling to be *jure divino*, because by his laws they are said to be a part of his prerogative, from whom all their power intensive and extensive is conveyed to them, though this cannot warrant them; witness the petition to the Queen, and judicious Beza, in his Epistle to Grindol Bishop of London, which is worthy the reading. But to the point. The rescript of Edward VI. cited by Sanders, runneth on this manner,—“Edward, *Dei gratia*, &c., to Thomas, Archbishop of Canterbury, &c. Since from the King all power and jurisdiction proceedeth, &c., we give thee power within thy diocess, to give orders, &c., by these presents, to endure at our pleasure.”\* So, in the first year of the said Edward VI. it is enacted, that they should exercise no jurisdiction in their diocess, nor send out writs but in the King’s name, and under the King’s seal, which statute was abrogated in the first year of Queen Mary, and re-established by Queen Elizabeth, and in the first year of King James,—so that by the continued transgression of this law, your Honours know that they and their offices are all over head and ears in a *Præ-*

\* De schism. Anglic. lib. 2, p. 227.

*munire*; of which a bishop in Edward VI.'s time was convicted, and submitted himself to the King's mercy.

3. They are divided amongst themselves in this particular point. D. Dowuam, not knowing how to shift the matter, pitched at last upon this, that it is *jure Apostolico*, but not *juris divini*.\* M. Francis Mason, in his great book upon this subject,† dedicated to the Archbishop, and published by authority, affirmeth plainly and peremptorily, that they derive their Episcopal authority from the Pope.‡ The same doth the supplicants aver to the King, p. 9, whence your Honours may be pleased to observe, how this establisheth foreign power, contrary to that Act of Parliament, 1 Elizabeth, c. 1. Doctor Bilson, Bishop of Winchester, affirmeth otherwise, terming it plainly *principis prerogativam*, the King's prerogative.§ In the maintenance whereof, his very heart squandereth, "If there be any fault," saith he, "let it be laid upon the Magistrate, and not upon the bishops."|| Where we may observe, what a cup of cold comfort they afford kings for maintaining of them.

For further testimony of truth, we might cite a cloud of learned witnesses, both in the divine and human laws, as Husse, Luther, Wickliffe, Zuinglius, Latimer, Cranmer, *Reformatio legum Eccl. tit. de divin. offic.* D. Faulke and Whitaker, in their answers to the Papists, using the same arguments for the hierarchy. It is the scope of Sir Edward Coke, in his report *de jure Ecc.*, to prove that the function of the lord bishops and their jurisdiction exercised is from the King's prerogative, who may and doth grant to lord bishops that ecclesiastical power which they now exercise, and also may take it from them at his pleasure.¶ The self same truth, both by ancient and later Prelates, is avouched; witness the judgment of the clergy in the days of Henry VIII. expressed in a treatise, intituled *The Institution of a Christian Man*. This was the judgment of the State in the time of King Edward VI. and Elizabeth.\*\* To this also giveth witness Archbishop Whitgift and Bishop Hooper,††

\* Def. of his Sermon.  
119, 820, and c. 12, *ibid.*

|| P. 403. ¶ Fol. 8.

† Refut. p. 92.

§ Bilson de Gub. Eccl. c. 15, p. 402.

\*\* Prefac. p. 2.

‡ Lib. 2, c. 7, p. 113,

†† P. 133.

yea, D. Downam himself could not deny it, being pressed by that statute of a Parliament held at Carlisle, 26 Edward I. Hence, first, the untruth of the said Doctor's assertion may evidently appear, That Episcopal government is perpetually necessary, not only for the well-being, but also for the being of a visible Church.\* 2. It discovers their derogating from the King—their injury to his laws—and their tyranny against his subjects, in committing men to prison, for denying their authority to be immediately from God.

To conclude; this very question *de jure divino* was debated in the Trent Council, where they were like to go together by the ears for it. Lanctius (General of the Jesuits) held every particular Prelate, *jure Canonico*, to be merely from the Pope's authority, by which he might remove them at his pleasure, in another sense than M. Mason.†

The Bishop of Paris opposed this as a new devised trick, and broached by Cajetan for a Cardinal's hat, which to his shame the Sorbonists oppose, holding it as true in the *Hypothesi*, namely, if they be true officers of Christ's Church, they must be *jure divino*.

To conclude the point, you see, Right Honourable, how they would rest on many pillars, but their main supporter is the Pope. If to this that hath been said, they answer that the sum of all these things hath been fully answered, we reply, if their imprisoning, persecuting, and banishing of the Lord's worthies had been of no more force than their answers, their cause had fallen long ago. Further, what answer hath M. Bucer, Bucanus, Parker the Damascen-Altar, and others, received?

Lastly, what honour, or rather disgrace, have they gained by their answers and replies, let the works of Bishop Whitgift, Bishop Downam, and Bishop Morton, Bishop Lindsay, and Bishop Spotiswood, speak. To close up all, we desire in all modesty, that they will bring their callings and evidences to the standard of divine truth, and by comparing matter with matter, and reason with reason, let the truth carry it. And so much for proof of the third position.

\* P. 95. † Pet. Suavis. Histor. Council. Trident, lib. 7, pp. 687, 688.

## FOURTH POSITION PROVED.

Their manifold and manifest abusing of the King's authority, by changing, adding, and taking away at their pleasure. &c., appeareth in these particulars.

1. In the point of subscription urged, Canon 36, 37, it is to be seen what heavy things are pressed upon the conscience of every one that entereth upon any ministerial function, namely, that nothing contained in the public liturgy, the book of ordination, or the articles of religion, in number thirty-nine, is contrary to the Word of God: yea, that every thing contained in every one of the aforesaid articles is agreeable to the Word of God. And this he must do, adding every expression that may avoid ambiguity; and in like manner they must subscribe to the two books of Homilies. Now, what gross, absurd—if we say not blasphemous—untruths all these five books are stuffed with, we need not to demonstrate, since by a judicious and true inquiry, they are made more than manifest. Especially the service book, which they cannot deny to be raked out of three Romish channels, namely, the Breviary, out of which the common prayers are taken; out of the Ritual, or Book of Rites, the administration of the sacraments, burial, matrimony, visitation of the sick are taken; and out of the Mass Book are the consecration of the Lord's supper, Collects, Gospels and Epistles. As for the book of ordination of archbishops, bishops, ministers, &c., it is out of the Roman Pontifical.

Now from this prescript form of liturgy, the minister must not go a jot, nor use any other in the appointed service; witness Canon 38, which is not indeed according to the mind of the Prince, nor meaning of the law. It is a wonder to see, what adding, changing, and taking away, is in that liturgy. To which English mass, (for so his late Majesty called it,) it is not the intent of the law that the ministers should subscribe; witness that statute 1 Elizabeth, cap. 2, binding them to use such prayers and order of administration of the sacraments, as are contained in that book, authorised by Parliament, in the fifth and sixth years

of Edward VI., with the alteration or addition of some lessons, and none other or otherwise. Again, the law requireth no subscription, but barely to the articles of religion, which only concern the confession of true Christian faith, and the doctrine of the sacraments; witness the very words of the statute 13 Elizabeth, cap. 12, which statute is not yet abrogated nor contradicted; so that to the matter of ceremony and of Church government, subscription is not by the law required. Further, it is well known to judicious men now living, that it was not her Majesty's mind, nor the meaning of the law, to press these things upon the consciences of her truly professing subjects; but the intent was only to bring Papists and Popishly affected to a church conformity, condescending to retain some Popish passages, till reformation might be more fully made. Upon which grounds the Honourable Court of Parliament would never have any bound to it, seeing the things not only controverted, but also rejected by whole reformed churches. But we see the Prelates require subscription to all the aforesaid books; yea, lest vexation enough should be wanting to God's people, they have hatched out of their own brains an hundred and fifty laws, called the Canons, as we may think in apish imitation of the Psalms of David, whereunto, though they exact not subscription, yet they tie men strictly, and afflict them grievously, both in purse and person, for not obeying of them, which is a malapert countermanding of his Majesty's laws, and a heinous oppression of his subjects; witness that statute of Henry VIII.\* forbidding any man to make or exercise laws or church orders, repugnant to the laws of the realm. But many of those canons and visitation articles (to which they force men to swear) are repugnant to the laws. By this your Honours do see, and very well know, that the laws are made of none effect, and that to the best of his Majesty's subjects, which may yet be further instanced by divers particulars.

1. It was the desire of sundry ministers to subscribe *secundum formam statuti*, according to the form of the statute 13 Elizabeth, c. 12, but they were not admitted.

\* 15 H. viii., cap. 19.

2. Of that good law of appeal from the Prelacy to the Chancery, (enacted by Henry VIII.,\* or rather renewed and continued by all our professing Princes,) the grieved and wronged subjects (through the daunting pride of the Prelates) can have little or no benefit; witness 98th canon, thwarting the law of God, nature, and nations, and the law of the land. 3. By virtue of the law, no subject shall be put from his freehold, but by the verdict of twelve men; witness the great charter of England,† which often and again hath been confirmed by divers other statutes, as 42 Edward III. c. 3., and making void, by strong inforcements, all such statutes as might cross or contradict the same. But ministers are thrust from their benefices by the bare and peremptory command of the bishops. The iniquity and cruelty of this their course was laid to heart by the States, in Parliament *anno* 1610, who enacted against it in effect as followeth:—Where the Canons would charge body goods and lands of the subject, that charge shall be of no force, except it were confirmed by Act of Parliament. 4. Where by the law of the land no free man should (but upon lawful proceeding and just ground) be imprisoned, the Prelates, against the laws and liberty of the State, and privilege of the subject, erect prisons, and commit men thereto at their pleasure, if they will not break the laws. As, for instance, in taking of the oath *ex officio*, which is (as shall be shown) against all laws of heaven and earth.‡ This trick of imprisonment (as Choppinus saith) was taken up by Pope Eugenius the second, *anno* 824; and, as one saith well, it came out of the tail of the dragon. A punishment not beseeming a minister of the Gospel to impose.

This tyranny, rather than law, had its first original in England (as the laws record, and learned of the land witness) from that statute, 2 Hen. IV. cap. 15, whereby authority was given to the Prelates and their ordinaries, to imprison and fine the subjects, and to press the lawless oath upon them. This statute was procured by the Prelates for suppressing of the professors of the Gospel; witness the

\* 25 H. viii., 1 Eliz. † Mag. Char. cap. 29. ‡ De sacr. Polit. lib. 2, p. 243.

title in the record, *Petitio Cleri contra Hæreticos, (ex Rotul. Parliamenti, anno 2 Henr. IV.)*—and was passed, as is shown, without the consent of the Commons; witness the record of the statute: yea, our learned, in discovering the iniquity and bloodthirsty cruelty of this law, tell us, that it wanted not only the consent of the Commons, but they wonderfully repined at it. But as evil means must ever establish an evil purchase, the King was forced by their importunity to lay the necks of his best subjects under the feet of the bloody beast, of which more hereafter. But the State, at length, laying to heart the abundance of Christian blood that had been shed by this bloody law (for so it is called) and observing the judgment of God that had ensued on this bloodshed, upon the State, as afterward shall be made plain, with unauimous and full consent, made void and revoked that statute of imprisoning and the oath *ex officio*, leaving not the least impression of such power to the ordinary, because it was against the law of God, the honour of the King, the law of the land, the nature of ecclesiastic jurisdiction, and the right of the subject.

It is true that in the 1st and 2d of Philip and Mary a statute was framed according to that formerly revoked statute of Henry IV.—but first it doth acknowledge that the Church had no power of imprisoning, but only the power of the keys.

2. They enacted this, that by fiery and bloody courses, they might supplant the gospel, whereof the people, being mindful and exceeding sensible in that Parliament of the 1 Elizabeth, requested the State to repeal and make void that statute of Hen. IV. concerning imprisoning, and the self-accusing oath, which the State did grant and established in express words before the annexing of the right of ecclesiastic jurisdiction to the Crown, “repealing, making utterly void and of none effect, all and every branch, articles, clauses, and sentences in the said statute, from the last day of that Parliament.” So that we see the imprisoning, fining, and pressing of the oath by the High Commission, hangeth not only upon that bloody act for defence of Popery, repealed by the statute laws of the land, but is also directly against that very Act of Parliament, or statute,



from which their commission is founded, as shall be more clearly demonstrated in another place. But this sufficiently sheweth how egregiously they abuse the King's authority, and wrong the subject, notwithstanding of all this.

It is a wonder that B. Whitgift will side with Pighius against Marcilius Patavinus (in fetching a ground from Peter's killing of Ananias and Sapphira,) for their imprisoning of men; might they not as well warrant the killing of them? for they kill many of them;—for that act of Peter's was not done, as the learned answer well, by an ordinary power, but by that extraordinary power which the Apostle calleth *δυνάμιν*, 1 Cor. xii. 4, 28, and elsewhere a rod, that is an extraordinary punitive power, by the virtue of miracles.

5. And lastly, they enforce the laws of the land that are for the subject, against the very best subjects, viz. such as gather themselves together, to humble their souls for the sins of the times, for the safety of Zion, and the deliverance of the commonweal. Against such, it is most true, there is no law; but these men will either have one, or make one against them, viz. they must be charged with conventicles, whereas they are neither such people as are meant in the statute, nor doth that law intend to them any molestation, but rather preservation, as well as the preservation of the Prince and State from the dangerous conventions and riotous assemblies of plotting Papists. If the interpretation of the law depend upon the mind of the law-giver, as indeed it doth, with what faces can men turn the law against the innocent for the guilty? May not, and do not, the Papists meet and plot mischief against the Church and State, without the tenth part of this molestation? Yes, it is too true; but it is no new thing for them and the Prelates to lap it up: yet is it not a wonder why they should hate and oppose so much that which is the preservation of the Church and State? Good reasons may be given why they do so—but of them afterwards. To have the doves thus beaten, and the ravens and pie-maggots to prey upon the State, what blessing can it bring from God, what honour to the King, what credit to the

laws, what high esteem to the Parliament, what comfort to the people? And so to the fifth grievance.—

#### FIFTH POSITION PROVED.

The privileges of the laws, and the hierarchal government cannot consist together.

The laws of the land, as hath been often said, are the inheritance of the subject.—*In 19 Hin. 6, fol. 62.*

But these Prelates' practices, and forged or enforced laws, are *αντινομικα*, or quite opposite to our laws, as hath been formerly proved.

How can the liberty of a loyal subject, and the unjust restraint of the same consist together? How can the disclaiming of sovereign power, and the embracing and obeying of it stand together? How can the subscription to the articles of religion, which only concern the true Christian faith and doctrine of the sacraments, and the subscription to books containing many things contrary to the Word of God, as a number of Popish rites and men's devices, consist together? As unnatural heat consumeth the inbred or natural heat and radical moisture of the body, so the unnatural laws of the Prelates eat up and consume the power of the laws of the land; yea, their laws are not only worse than the canon laws, which are bad enough, but worse than the laws and constitution of the very worst times of our nation under the high command of Popery, which will appear by the comparing of the canons of that Council of Oxford, held by Stephen Langton, Archbishop of Canterbury, 280 years ago. There it was decreed, that none should be excommunicated where the fault is not apparent, *et non nisi canonica monitione precedente*—unless they be canonically, that is thrice, admonished. But the Prelates and their officers account non-appearance at the first to be a pregnant contempt—witness the Oxford answer to the petition; so that forthwith they excommunicate; yea, sometimes they set a day of appearance, and excommunicate the party before the day, and this we will avouch. There also it was decreed, *ne presument judices*

*esse et actores*—that none should take upon them to be judges, actors, and accusers; but this they do, when the judge dealeth *ex officio*. We could instance in many other of the like nature, but a taste is enough; yea, do they not exceed the height of Popery in this?—that there an appeal was allowed to every man, to that supreme court of the Man of Sin; but they oppose and hinder the just appeal of the King's subjects to a higher court, without exception. And so much for this point.

## SIXTH POSITION PROVED.

We have now to prove, That the loyalty of obedience to the King's Majesty and his laws, cannot possibly stand with the obedience to the hierarchy.

Can a man serve two masters, or obey two lords of opposite commands? As the heavens contain no suns but one, nor a kingdom no kings but one, so people cannot obey any laws but such as are at one and unity with themselves. If the Prelates practise, and by injunctions extort or enjoin one thing, and the laws of the land and the good of the King require another thing opposed to that, who can obey both? Yea, who can obey the Prelates, without making himself a transgressor to the King and to the laws? As, for instance, it is strictly forbidden by the laws of the land, especially by that oath of allegiance, whereunto all the King's subjects are sworn, either implicitly or explicitly, "That no foreign power, authority, or jurisdiction, and more particularly of the Pope of Rome, shall be established, countenanced by word, countenance, preaching, privilege, or any other deed, under pain of *præmunire*."\* And if, after conviction, any person or persons "thus again offend, then he or they shall incur the pains, forfeitures, judgments, and executions, due to high treason." Now, that they derive their authority from the Pope, carry themselves as Popelings, have all the power, if not more, than they had under the Pope, exercise a full Popish power over subjects, in their means, persons, and consciences, and

\* 1 Eliz. c. 1.—1 Jacob. R.

plead for the derivation of their Episcopal authority, in print, from the Pope; it is as clear as the light. As for the change of supremacy, it cannot make a body that is nought in itself, and continuing the same, to be good. As for their writings and sermons against the Pope and his usurped power, it may be answered, *quid verba audiam cum facta videam?*—their words cross their actions. Yea, it is to be feared that the Pope's supremacy, if it could be as gainful, would please many of their palates better than the King's. Since, then, it is thus, it may invincibly be concluded, that a subject cannot both obey them and the laws.

Further, it is enacted, as we have shown, by Act of Parliament, "That all the Prelates' writs for exercise of their jurisdiction, should run, (as hath been shown) not in their own names, and with their own seals, but in the King's name, and under the King's seal."\* But they, in their own names, and with their own seals, sign, cite, attach, and imprison, laying the burden of their tyranny upon the King, if at any time they seem to be affected with the miseries of the parties, whereof they are the only cause. It cannot stand with the clemency of a royal heart, to vex or imprison his loyal subjects for serving of the same God whom he serveth, and for denying obedience to the very things that are contrary to God's laws, the sovereign power of the King, and laws of the land. As it is, then, against all law, reason, and equity, that the subjects are thus vexed and wronged, so the serving of such writs and warrants by pursuivants, and the assistance by constables and others, is injury to the subject, violence to the laws, and an affront to the King; for the clearing whereof, Simson's case is upon record, who was cleared by law, because the constable under the Prelate's warrant was adjudged by law to be out of his place—but of this more hereafter. And thus the point is cleared, that yielding obedience to such writs or warrants consisteth not with obedience to the King and his laws.

It is further cleared by being flatly opposed to the King's†

\* 8 Edw. VI.

† 25 Henr. VIII.

prerogative, that any Courts should be kept, or jurisdiction exercised in this realm, but in the King's name, and by an especial grant; instance the Judges' Commissions of *Oyer* and *Terminer*, and so of the rest. But the bishops and their officers hold their Courts, and exercise their jurisdictions, not in the King's name, nor by any special grant, but in their own name, intruding upon his Majesty's prerogative royal, in forcing churchwardens and sidemen to serve as instruments against the same.

Further, no subject can both obey the King's laws and the Prelates' Courts, because they judge, or exercise jurisdiction, by deputies, as chancellors, officials, archdeacons. This is, first, an intrenching upon the King's prerogative, for none but the King can delegate or substitute a judge in his place, especially if the place of judicature be of a high nature, as the Prelates' is, if it were right; but these Prelates commit their counterfeit keys often to such Cerberian porters, as shut the gates upon Christ's friends, and entertain his foes.

2. This deputation is against the nature of an office of confidence or trust, as the Lord Verulam speaks very learnedly to this point: as it is personally inherent so it must be personally discharged, and not transported to another, as he instanceth in the office of the Lord Chancellor of England, or any other judge, who never made nor can make a deputy, except they have some special clause contained in their original grant; and then, also, it is very doubtful, saith he, that this is so. It is clear from the statute of 26 Hen. VIII. cap. 14, by which it is provided that the archbishop cannot take to himself a suffragan or assistant bishop, much less can he depute an inferior judge, but by the King's especial grant. Now, whether are not all that submit themselves to the judicature of such courts, kept by the Prelates' deputies, transgressors against the true nature of jurisdiction, observed in all other courts of the land, and also against the King's sole prerogative? Further, whosoever giveth his body to the Prelates' imprisonment, or yields his goods to their fining, except it be upon irresistible violence, whereby he becomes a mere

passive—1. He nullifieth many wholesome laws, whereby it is decreed that ecclesiastical jurisdiction may not imprison or set any fines upon the King's subjects, except it be upon change of penance;\* yea, they lose not only their own privilege, but they quit the inheritance of all their fellow-subjects, so far as in them lies, and keep still in force that cursed cruel statute extorted from Henry IV. against the people of God, which, as we have showed, hath been again and again repealed, as unjust and intolerable. If Naboth would not yield his vineyard to his king, and that upon reasonable conditions, because in so doing he should have broken a statute, 1 Kings xxi.—or if the King's subjects stood out in the matter of loan that they might obey the King in keeping of his laws entire, (for they made it appear to all that it was not want of love or unwillingness to part with their money,) how far should subjects be from obeying such commands as countermand the laws, establish an usurped jurisdiction, deprive the King of his loyal obedience, and the people of their right. As for the danger of resisting this usurped power, there is none *de jure*—howsoever these men of usurpation make it their trade to afflict the King's subjects *de facto*; but the laws which are the privilege of the subjects, the life of the land, and true obedience to the King, should be more precious to a true-hearted subject than liberty or life itself, and what a man would do for the defence of his life, he should do in the defence of these. For the lawfulness of this defence, we produce both the laws of the land, and the counsel of the learned according to the laws. For the former, if the laws enacted and so often confirmed, do inhibit all summons, assaults, attaching of the body, imprisoning or fining but by due course of the law of the land, then all the Prelates' courses in the above said particulars may and must be resisted *quoad posse*, because they are not legal, but against the Great Charter; but the former is true, therefore the latter. For further proof hereof, we commend unto your Honours to review these noble acts, amongst many others, decreed

\* Statut. Articul. cleri. c. 1; Fitz. H. natur. brev. fol. 51, 52; 15 Edw. III. c. 6.

by that High Court of Parliament, *anno* 1610. For this very particular as followeth.

1. Whereas the temporal sword was never in the Prelates' power till the 2d of Henry IV., and then usurped by them without the consent of the Commons,—for say they were truly ecclesiastical, yet it is against the laws of God and of the land, that they should meddle with civil jurisdiction,—therefore is an act past against it, and the oath *ex officio* brought in at the same time.

2. That statute 1 Elizab. c. 1, giving power to the Queen to constitute and make a commission in causes ecclesiastical is found inconvenient, because abusing that power given to one or more they wrong the subject.

3. Whereas, by virtue of the statute, power only ecclesiastical is granted; yet, by letters patent from the King, unsoundly grounded on the words of the statute, they fine, imprison, &c., which is a great grief and a wrong to the subject.

4. Where upon deprivation by the ordinary jurisdiction an appeal lieth, the words of the commission exclude it; for here is no traverse nor writ of error after judgment.

5. They bind men not only to appear from time to time, but also to perform what the Court shall appoint.

6. Whereas the canons would charge body, goods, and lands of the subject, the house enacted against it, except it should be confirmed by act of Parliament.

These evils and grievances were seriously pondered by that honourable assembly, and provided against by the foresaid acts, but the *Remora. Prelates*, and *logs* of their laying, so blocked up the way, that the said acts could not pass; and rather than they would suffer the plague-sore of their oppressing pride to be burst by the maturing cataplasms of wholesome laws, they made a shift to break the King and State into pieces, as they did indeed, to the no small grief of all good subjects, to the vexation, yea almost killing of the two witnesses, Rev. xi. 7, the indemnifying and dishonouring of the State; for since that time what hath prospered with us, or with those whom we have aided?

These acts your Honours know to be law itself, though

killed in the shell by the foot of pride; and therefore we humbly entreat justice upon these *legicides* or law-killers.

Now come we to the latter piece of evidence in the behalf of this lawful resistance, namely, the case avouched under the hand of learned counsel, as followeth in his own words:—

The case is, whether the High Commission of the North have power to send a pursuivant to arrest the body of any man, and how far forth the sheriff or other of his Majesty's officers be bound to assist them, and whether each several bishop, having a several commission, may, calling to him three or more commissioners, execute the commission.

This learning is not to be rubbed upon too boldly; yet, in my opinion, the High Commission hath not sufficient warrant to send a pursuivant to arrest, because the statute of *Magna Charta* 5, 30, *nullus liber homo capiatur vel imprisonetur*, forbids, as I conceive, such arrests. It was Simson's case, 42 Eliz., in which arrest the constable in assisting the pursuivant was slain, and the offender had his clergy, whereas if the arrest had been lawful, it had been murder, *vide* 42, Ass. p. 5, and 24 Edw. III. Commissions Br. 3, where a commission was granted to divers to arrest the bodies of A. B. &c., who were slandered for felony; it was ruled to be against the law, and by the common law the body of any man was free from imprisonment, but only at the suit of the King.

2. The sheriff is wise enough to inform himself what is fit to do.

3. I conceive if a commission be directed to twenty or thirty of them at the least, and they sue a duplicate or several commissions, three of them cannot sit in one place, and three in another, by virtue of the commission, without adjourning the commission to time and place, as one commission, and not to execute it as several commissions.

F. C.

You see how in clearing of this case the smell of a goat maketh this honest counsellor somewhat aguish; but such is his ingenuity, and truth is so strong, that the case in our conceit is well cleared.

To proceed, the people also, being enforced to wait upon



them, become accessory to their sin of disobedience. If that clause of the statute be objected, where the King granteth them authority in as ample manner as they had in the Pope's time, it may be answered in the first place, That that proclaimeth to the world their being to be Antichristian, and their power to be foreign, for they remain the same, for matter and form, that they did before—supremacy only changed. 2. Besides that general *nulum tempus occurrit Regi*, it is a law case, that general words cannot carry away any part of the right of the Crown; and such are these words, without any special warrant to lead them. 3. The grant is only to rule over their inferior brethren—meaning the ministry; which rule, by the way, is directly against God's statutes; howsoever with the laity—as they call them—by this statute they have nothing to do. It was truly averred by a prime judge of the land, that that which binds all should be assented to of all, or by the representative body of all; but what private men do the Prelates call to their convocation house? or what voice or assistance have they to or in the consultations or canons of the Prelates?

The Prelacy, taking this to consideration, procured a statute, 1 Edw. VI., enabling them, as they conceive, to keep their Courts, and exercise jurisdiction; but first, that was to be done in the King's name, and not in their own.

Further, all such jurisdiction is annexed to the Crown, 1 Eliz. 1, forbidding all exercise of spiritual power and jurisdiction without a special warrant from the Crown; and all that do the contrary are declared to be intruders.

The last instance—though we might abound—is from the oaths urged by the Prelates, especially that oath *ex officio*. By the law of the land, they are forbidden to put any to their oath, except in cases matrimonial and testamentary; witness the learned and judicious lawyers of the land.\*

As to the oath *ex officio*, whereby both ministers and people are vexed and ensnared, what can be said that hath not been said against it? Heaven and earth are against it; it is against the law of God; the law of the nature;

\* Crompton. 182; Fitz. de natura brev. p. 141; Regist. p. 36; Rastal. prob. 5.

the common law; the canon law, councils, and imperial statutes. Though the vileness of it, and the evils ensuing are sufficiently known to your Honours, and to all of understanding, yet we make bold, under favour, to detect the evils of it, for our own and others' information.

First, then, by that royal law of God, it is quite cashiered; Jer. iv. 2; Job xxix. 16; thou shalt swear in judgment, &c. that is, advisedly. And how should a man do that when he knoweth not what he sweareth? Neither can he swear in righteousness, because he is forced to betray others; which rather than an honest man should do—as a Father witnesseth—he should lose his life.

Further, the matter is not of weight, nor of quality, for it should be criminal; not of necessity, for it may be otherwise cleared; nor maketh this oath the end of strife, and therefore it cannot be taken in judgment, &c. A worthy gentleman being pressed with an oath against himself in another case, made answer by a pretty dilemma,—If the thing supposed to be done be a sin, then must I not accuse myself; and if it be no sin, there is no ground of an oath.

2. It is against the law of nature registered in the civil law, *nemo tenetur prodere seipsum*; if a man must not betray another, much less himself.

3. The canon law from the civil law taketh so much light, as to see and commend the equity of the aforesaid maxim; witness Gratian the canonist in the oath of Sixtus IV.

4. As for the concurrence of nations, they utterly abhor this oath and avoid it, only such excepted as live under the beast, groaning under the burden of this bloody oath; neither do most of the Popish subject themselves to it; witness the State of Venice, and the rest of Italy, and others. A bloody oath the learned truly call it!

5. Without an accuser (saith Trajan) there is no place for an accusation; for that is an evil example, (saith he,) and not heard of in our age.\*

6. How injurious it is to the laws of the land and

\* Apud Plin. lib. 10, Epist. 98.

liberty of the subjects, Mr. Fuller hath fully discovered in the defence of his clients. The beginning of it amongst us, was from a statute of Hen. IV.\* for vexing and punishing of the Lolards, so called, being the true Christians indeed, the urging whereof is by a statute of Hen. VIII.,† justly marked in the forehead thus:—An examination upon captious interrogatories, &c.

Of the continuance of the oath, the Lord Verulam, late Chancellor of England, did utterly dislike. “It is contrary,” saith he, “to the laws of the land, and custom of the kingdom, that any man should be forced to accuse himself, especially being urged without the grounds of accusation, declared in *ipso causæ initio*, in the very entrance of the cause, according to the canon;‡ *non est a questionibus inchoandum*, they must not begin the plea with questions.” This was the complaint of that holy martyr M. Lambert—he grieved to see them call for a book upon his first appearance, as though a man should no sooner speak than swear. Further, the aforesaid nobleman averreth, that by the laws of the land, a man is not bound to accuse himself in cases of treason. “Questions and torments,” saith he, “be put and inflicted upon some persons, rather for safeguard of the King or state, than discovery of the crime. In other capital cases, no oath is offered to the delinquent, nor yet permitted to him. As for criminal causes, not capital, or in cases of conscience and equity, depending in the Star Chamber and Court of Chancery, there is an oath required, but how? by laying of a bill of complaint, wherein a legal accusation is framed against the party, beyond the which the plaintiff cannot go, nor the defendant shall be urged. But first to give an oath, and then to examine upon flying fame or secret witnesses, carryeth no show of the civil law,—it is flatly repugnant to the common law.” And thus far that nobleman. “In a particular inquisition,” saith Canitius, “articles should be given to the defendant to be inquired of, and the names and evidences of the witnesses against him, permitting him to make reply for himself.”§

\* 2 Henry IV., c. 15. † 25 Henry VIII., c. 14. ‡ Lib. 4, Tit. Leg. 3. § In speciali inquisitione, &c. Sum. Jur. Canon, lib. 4, Titul. 19.

7. The imperial statutes are clear against it; no man is bound to give evidence against himself.\*

8. For Councils and Fathers they are copious. "Christ," saith a Father,† "dealt not so with Judas; for, not being accused, he did not cast him out." And with that woman in the Gospel, Christ did take a legal course. Where are thine accusers? Yea, a heathen judge took this legal course with Paul,—when thine accusers are come, I will hear thee.‡ No example for it in Scripture, but that of Caiaphas, adjuring Christ in the name of the living God; upon which Beza sheweth us how tyrannous and unjust such an adjuration is.§

From all this, it is more than manifest, that the taking of these oaths, and more particularly of this oath *ex officio*, cannot possibly stand with obedience to the laws; yea, though it be gilded and sugared with these daubing and deceiving terms, so far as it is agreeable to the law; for it is altogether (as hath been shown) repugnant to the law to offer it, or to take it. It hath so often been cast over the bar of the common law, that we think they should now be ashamed to offer it.

To conclude, we may answer, being pressed with it, as the ministers of Affrick did in the like case—*numquid bruta irrationalia putetis nos*, &c.—What, do you think us to be savage and unreasonable creatures, that we should swear to a paper, not knowing what it containeth? And so much for this point.

#### SEVENTH POSITION PROVED.

Now we come to the seventh grievance, where we endeavour to prove, That of all the evils inflicted, and of all the good hindered since *anno* 600, one or more of the hierarchy have been a principal cause.

The proof of this point must be by induction of particular instances, selected from the histories of the kingdom, wherein we may be the briefer, because we know your Honours (by your own industry and experience) to be better acquainted with your own histories than we can make you.

\* Cod. lib. 4. † Consil. Bracha. Gens. 2. Canon 8. Ambr. 1 Cor. c. v. John viii. ‡ Acts xxiii. Matth. xxvi. 43. § Victor. de persecu. Vandal.

To begin with Augustine, of whom the Papists boast that he is the father of our religion, called by the Lovanists our English Apostle. Of his fatherhood or religion we have little cause to boast, *nam hæret lateri læthalis arundo*; the splinters of his plantation stick yet in our sides. He may be called indeed with Gregory his *M. Pater Ceremoniarum*, the Father of Ceremonies; which being sown by him, like evil weeds, they grow up with increase, and could never to this time be rooted up. Histories relate, how upon his arrival he erected his master's colours, namely, the banner of the cross, and, having seated himself, would needs put his Popish rites upon the Britains and Scots, (for at that time they were free from Romish ceremonies;) but not prevailing with them, (though the business was backed with a legion of feigned miracles,) he insinuates himself another way, by procuring a Synod, wherein his Pope-like pride being offensive to all, was checked and rejected of all, by which (his choler being raised and inflamed with desire of revenge) he threatened them with the devouring sword of the Pagan, and he was as good as his word—*nam accersit ad cædem Athelfridum*\*—he called that Pagan King of Northumberland to the bloody massacre of God's ministers, and poor harmless and unarmed people; so it was not a prophecy, as some would colour it, but a bloody project, sorting very well with Rome's new foundation in England. *Sanguine sanctorum dorobornensis ecclesia primatiam obtinuit*,† “the Church of Canterbury,” saith one, “obtained her primacy, by shedding of the blood of the saints.”—Rome is laid in blood, and must bathe and swell in blood, till her own be given her to drink; yet for all this it may be said of him, with some restriction, as it was said of his master, he was the best of that band that succeeded him, save a very few, whose eyes God enlightened, and whose hearts God opened to see and hate the scarlet whore, of whom some did seal their hatred with their blood. This will evidently appear, if we take but a view, as we mean to do, of his successors, the very firebrands of the State,—what combinations with foreign powers; what

\* Gulielm. Westmon. † Gervasius Tilbiensis de otijs imperialib.

vassalling of the State to foreign jurisdiction; what treasons; what tossing and banding of Kings and crowns have they been authors of; what civil combustions; what bloody brawls among themselves; what instigation of the subjects against their princes; what alienation of princes' hearts from their subjects; what tyranny over kings and people; what destruction of the State; what vexing, pinning, and bloody butchering of the saints; what lets and impediments of all good in church and commonwealth hath grown, and yet do grow from this bitter root; yea, what of all these have not their rise from it; so that it is verified of them, which is said of the Egyptian peach tree, the branches are worse than the root. For neither was his pomp so gorgeous, his attendance so great, nor his furniture so glorious; neither his servants such roarers, his train so carried, nor his litany so stuffed, both for matter and manner, with Popish devices, nor the ordinances of God so overlaid with the rubbish of Romish ceremonies; so that verified is the proverb, in an evil generation seldom cometh the better; yea, our own times proclaim it, that the last of the hierarchy be the worst. But to go on with our proof, wherein we must be brief, to shun tediousness.

Theodorous, the seventh from Augustine, in nothing natur-ing his name, being gotten into the chair, began to play the *Rex*, or, as one saith, all his wrecks over his brethren, placing and displacing at his pleasure, in despite of the King, such as were placed by the King,—here Rome's right hand began to work against the Kings of England. By this Theodore was set afoot the Latin service, masses, ceremonies, litanies, with all the rest of the Romish trash.

Lambright, alias Ianbright,\* the thirteenth from Augustine, fell foul of treason against Offa the King, upon which he translated the See of Canterbury to Lichfield,—these be the pranks of the Prelates.

In the times of the seven Kings of the Saxons, which be but the beginnings of higher attempts; for when Egebert had made of all the foresaid kingdoms one entire monarchy, the Lord stirred up the Danes, a fiery, barbarous, and

\* Lambert. Peramb. p. 133.

cruel nation, (after some attempts,) to seize upon the kingdom, which they brought to such a slavery, as the like was never read of. And what was the cause why God gave them up to such a fearful judgment? The learned tell us, for their idolatry and superstition, hatched and increased by the swelling Prelates, whence issued all manner of profaeness, yet in both these they came short of ours. To shut up this century, may your Honours be pleased to observe what a pickle this clergy had put the State into, by that oration of King Edgar, whom Dunstan, that notorious juggler and sorcerer, by his lying dreams and feigned miracles, seduced mightily, to the hurt of him and his subjects.

Now, let us take a scantling of the last century of Prelacy, from William the Couqueror to our times, wherein, for further demonstration of our propounded grievance, we can show them to be the fuel, fire, and bellows of all our greatest evils.

To begin with the Couquest. As the idolatry and superstition (as hath been shown) of their predecessors, was the cause why God gave up this nation to the Danish cruelty, so histories witness, together with that vision of King Edward a little before his death, how the idleness, avarice, dissolute life, and overlording of the clergy, (whence proceeded all impiety, looseness, and iniquity of the laity,) were the very cause why God gave the nation up to the intolerable tyranny of the Normans; whereby laws, liberties, houses of nobility, and all states and conditions were either rased or enslaved; and if a body may be known by the head, let the practice of Stigandus, and the men of his See, speak in the first place for all, who being exceeding rich, and extremely greedy, invaded (as it is written) the See of Canterbury by Simony, being both Bishop of Winchester and Abbot of another place; but from him to Langfrank, that conquering Prelate, for as a learned antiquary saith wittily and truly, he thought it all reason, that he should make a conquest of the English clergy, as his master had made a conquest of the kingdom.

His successor Anselme, confirming that doctrine of devils against ministers' marriage, affronted the King to his

face, threatening to excommunicate him in his own quarrel, yea, for all the King's wit and valour, he made him seek all the corners of his saddle, and justled him from his right, for which feats of activity, the Pope honoured him highly, in giving him to sit at his right foot, with this encomium—*Includamus hunc in orbe nostro tanquam alterius orbis Papam*—Let us inclose this man within our own sphere, as the Pope of another world.

What dissension, war, and bloodshed overflowed the land in the time of King Stephen, who invaded the crown contrary to his oath, given to Maud the Empress, daughter to King Henry I., and his own cousin; all this was from the advice of William Corveil, Archbishop of Canterbury. Being backed by the Pope, the father of such children, this stickling Prelate, contrary to his faith given to the said Empress, stole away the people's hearts from their native sovereign, whence issued so much evil of sin and judgment, as perjury, rapine, bloodshed, oppression, as made the land a map of misery.

Did not Thurstane, Archbishop, work the King a great deal of mischief and trouble, getting the Pope to threaten the King with excommunication, if he were not admitted to the See of York upon his own terms. And so entered, maugre the King's resolution.

What a deal to do made that proud Popeling Beckett to King Henry the Second, and all the State. His cause, as his own favourites affirm, being no better than patronage of murderers, and other vile malefactors of the clergy, whom he would not suffer, contrary to his own edict and oath, to be tried by the laws of the land, having committed (as it is recorded) in one year, a hundred several murders upon the King's subjects. To such as were arraigned of them, he took upon him to asylum or sanctuary, but as he brought himself into deserved destruction, though the form of his execution is not to be approved, so his pride and rebellion was transubstantiated by the Pope, (who can make every thing of any thing,) unto an idolatrous and blasphemous saintship. This plagued the land worse than all the rest; for as it is treason against a King, to entertain his rebel under the name of an honourable and lawful



subject, so it is high treason against God, to make an idol of a traitor, (as Beckett was,) whose name of blasphemy so resounded every where, as one saith well, that the name of Christ was quite forgotten.

Come we now to William, Bishop of Ely, (the Pope's Legate and Vicar, first Chancellor of England, and then Viceroy in King Richard's absence,) what port he kept, what tyranny he exercised over all the King's subjects, not forbearing the King's own brethren, histories make plain, insomuch as one saith well, that the laity found him more than a King, and the clergy more than a Pope. As he devoured all where he came with his great pompous train, (no fewer than a 1000 or 1600 horse,) so he had undone the State, if he had not been taken off.

Let Stephen Langton take the next place, whom the Pope made choice of, *ut virum strenuum*, as one saith: such a one as would beard Kings, rob Churches, and keep the people in slavery; whose entrance being resisted by King John, both he and his realm were interdicted by the Pope, who enarmed the French King, with the pardon of all his sins, and the Crown of England for his pains, if he would invade him in this strait.

The rest of the Pope's limbs—like traitors as they were—sided with the French King; the nobility shrunk, and the commons wavered, not knowing what to do; whereupon the King, notwithstanding his princely and magnanimous parts, was so mated with that miscreant, and daunted, partly with the fear of foreign and domestic foes, and partly with the jealousy of his fainting adherents, that he was forced to vassal himself and his kingdom at the Pope's foot; wherein, though the King showed his weakness, yet his heavy and many burdens plead hard for his excuse. And as we cannot read the story without much pitying that worthy, though unhappy Prince, so we cannot but abhor these treacherous Prelates, and blame exceedingly the inconstancy and disloyalty of his subjects. Hence, be pleased to observe, Right Honourable, what an evil thing it is for subjects, through their pusillanimity, to leave their Sovereign in the hands of wickedness—it maketh them often do what they neither would nor should.

This instance of this abused and murdered King is the rather to be thought on, by reason of the French King's resolution against the State, who unadvisedly brought him in—he resolved to destroy all the nobility and their houses that had taken part with him against their native Sovereign, besides the other tyrannies which the French would have practised; so that we should take notice how that one braud out of the Pope's chimney had not only set on fire, but had almost consumed the kingdom to ashes, if the Lord had not, by an extraordinary discovery from a French Viscount on his death-bed, delivered the nation.

To come to Henry the Third's time, wherein that bloody bishop, (for so the story calleth him,) Peter of Winchester, set himself, with one Peter Rivalis, the King's minion, to plot the overthrow of the best-deserving statesmen, yea of the King and State itself. Instance his practice against the life and honour of that well-deserving worthy, Hubert, Earl of Kent, and Lord Chief Justice of England, the very sword and safeguard of his Prince, as one calleth him, both against foreign and domestic foes; yet, because he could not endure the pride and treachery of the Prelates, by false and forged criminations they brought him under the King's displeasure, by reason whereof he suffered many grievous things, and was often in danger of his life; but the good hand of God was with him in extraordinary deliverances. And at last, being rid out of the way into Wales, that the Prelates might the more freely work, they, and others their confederates, put the King upon such evil courses, as had almost undone himself and the state of the kingdom.

Concerning the aforesaid Peter of Winchester, one Roger Bacon moved a pretty question to the King,—What things do seamen most fear? Storms and quicksands, said the King, or such like. No, saith Bacon, but *Petrus de Rupibus*, for they are the rocks indeed that make shipwreck of the State.

Edward the First, also, and his government, wanted not his share of hard measure from the Prelates, for, besides that universal obedience which Robert Winchelsey, Archbishop of Canterbury, yielded to the Pope's edict against

contribution to the King in his wars, he stood out with the King upon his own terms of reconciliation, persuading absolute obedience to the Pope, and not to the King. Also, after much intolerable tyranny exercised over the King's people, and deuying to call the King his lord in his letters, he plotted treason with sundry of the nobles against the King's person, intending to put him besides the Crown, and to cast him in prison; whereof, when he was accused from the King's own mouth, and could not deny it, he fell on his face with tears, begging pardon from the King.

In Edward the Second's time, the favourites had most of the domineering power in their hands, yet we read that the Bishop of Coventry was a great favourer and abettor of Gaveston.

As for Edward the Third, having great wars in hand, and standing in need of aid, he called a Parliament at York, whereunto John Stratford, Archbishop of Canterbury, denied to come, neither would he suffer any of his bishops to make their appearance, and all for fear that he should not be suffered to erect his cross; by which Popish, peevish trick, and rebellious part, the King was frustrated of his ends, and the State thereby endangered. It is true that this Edward was iudeed (as he was called) *Malleus Romanorum*. Yet in his latter days, that proud Courtney made little account of him; and so disdainfully affronted his brother, Duke of Lancaster, and the Earl of Northumberland, (who took the defence of John Wickliffe,) that he enraged the mad people against the said noblemen, so that they avenged themselves upon their houses and household stuff.

Thus your Honours may see in what account the branches of the Blood-royal are with bloody and rebellious Prelates, who will neither spare them, (if they maintain the gospel,) nor spare that good commodity which should save our souls.

Richard II. was no better served by the sauey Bishop of Norwich in levying soldiers, at the charge of the subjects, to fight the Pope's battles, contrary to the King's command. He was sent for by the King, but he refused to obey, affirming that going on and action were more neces-

sary than to go speak with the King, it might be, to small purpose.

To go on with Henry IV., supported and put on by these men to dethrone his master, a brave Prince, but much abused.

They laid hold on the occasion the rather, because he hearkened somewhat to Wickliffe, and was not for Rome's tooth. They first stirred up a rebellion in Ireland, which the King went in person to suppress; but, before his return, they had stolen away the hearts of his subjects, and set them upon his subject, the Earl of Derby, neither weighing the glorious memory of the grandfather, nor the unrepayable desert of the princely father; but, thirsting for the blood of the saints, they advanced the said Earl to the crown, that by this they might both rid the King out of the way, and have a King for ever obliged to patronise their bloody designs against God's people. And this they did effect; for after the death of Richard, they incited the King and prevailed with him to enact that bloody inquisition oath, which became the very shambles and butchering house of God's people.

Thus the supreme magistrate—who should have been the breath of his people—was, for the maintenance of an earthly Crown, brought to bathe in the blood of his best people.

This he would never have done, were it not for pleasing of cruel Arundel, Archbishop of Canterbury, and his crew, who vowed and sware that he would not leave one slip of professors in this land.

As some of the same descent, to their little laud, have said little less of the Puritans—as they call them—the aforesaid Arundel and his shavelings the King feared more than God and his Word; and therefore it is an heavy yoke for Kings to be yoked with them. He saw no way, in his carnal apprehension, to make the Crown stick to him and his, but by sacrificing the blood of God's people to the persecutors of the saints. But for all this his own makers thought to have marred him; for Richard, Archbishop of York, waged war against him, and thought to have taken both Crown and life from him; but he missed of his purpose, and so left his head in pawn.

From the time of Henry IV., the Prelates, thus fleshed in the butchery of God's people, went on to a greater height of tyranny, adding drunkenness to thirst.

They prevailed with Henry V. to make an unjust and mischievous statute, under pretence of treason, against the servants of the Most High, whom they called heretics. That statute, in regard of the frame, may be called monstrous, and bloody in respect of the end.

The preface of the statute standeth only upon treason; the body of the statute runneth all on heresy.\* Who list to look the statute may at the first view discern the head or root discording with the body, and the branches of the body opposing one another, as ordinary wicked decrees consist of nonsense and self-confusion; for so the wise God taketh the foolish in their own policy. To go no further,† witness our late nonsense canons, to say no more of them. But to the said statute a little further, the purport and end whereof was to ensnare and calumniate the professors of truth; for it is a common maxim amongst Romish forgers, to make the profession of the true faith, which they call heresy, and treason to be convertible terms.

That the Prelates were the prime movers, yea the instigators and procurers of this statute, it is clear from the matter, manner, preface, and end of the said statute; for neither could they instance any such appearance of treason, nor did the King fear any such treason; but only their hatred of Lollardy, as they called it, and fear of the truth prevailing was the ground of it, and the thing itself a toad engendered in the bishops' brains; witness that clause in the body of the statute, "At the instance and request of the Ordinary," &c. But what commodity or comfort had these two Kings from those suggested and enforced cruelties by these fiery bishops? Surely the evil overcame the supposed good; for they, by these sinister means endeavouring to make the Crown fast upon the heads of them and theirs, provoked the Lord in his blood-revenging judgment to take off their successors with fish-hooks.

As for themselves, it may well be said of them—cspe-

\* 2 Henr. V. c. 7.

† Anno 1603.

cially of Henry IV.—that the storms of their troubles, and fires of fears, were hotter and greater in life and death than the fires and fryings of the saints wherein they were consumed to ashes.

This may be a good caveat to all Christian Princes, not to fasten their crowns, nor to fix their tents by the cords of the Prelates' counsels; for it is remarkable, and observed by sundry, that never a King counselled, nor State swayed by them, could stand or continue long in good temper or esteem.

Astronomers observe, and experience proves, that when Orion setteth with the sun, and the Hyades rise with him—though it be in the beginning of May—such nipping frosts, sharp hail, and tempestuous storms arise, that the season seems to be changed, and that because these stars be of a tempestuous nature,—changing the air, and weakening the sweet and powerful influence of the sun, which, till he be rid of their opposition, cannot manifest his vigour,—just so the malignant and tempestuous power of the Prelacy doth so impede and intercept the sweet influence of a princely temperature and disposition, that do what he can, all is like to be undone, till he leave Taurus or the house of the horned beast; which being forsaken, all distempers vanish, and his gracious clemency moves sweetly in the *gemini* of the Church and commonwealth. Yea, we can hardly number how many States and Kings, besides our own nation, they have brought either very low, or to utter ruin.

To go on, then, with Henry VI., left an infant, under the age of one year, upon whose harmless head, God, in his customary justice, laid the temporal judgment of the parent's guilt. His very infancy that scarlet Cardinal Bishop of Winchester besprinkled with the blood of Christ's Martyrs; yea, the more blood they drank the more they thirsted, as appears by the hot and cruel persecution in that Henry's reign. But something lay in their way, viz. that good Duke of Gloucester, the King's uncle, the very sword and shield of the King and State, whom they must of necessity have removed.

The Bishop of Winchester intended to have murdered

him in the City of London, but that not taking effect, a Parliament was called at Bury, where they aimed at his head, and so they had it; but what was the cause? Surely nothing, (for all Sir Thomas Moore's eogging,) but only this, he was a just man and a good patriot, hating the Prelates' haughtiness and deceiving villanies, loving the truth, and maintaining equity.

Where, first, may it please your Honours to observe the mettle of the Prelates, in fetching off so quickly and so easily, not the head of a Catiline or Seianus, of a Spencer or Gaviston, but of a high and nigh Prince of the blood, such an one as well might be called *pater patriæ*, the father of the country.

Secondly, all men may hence observe that piety and honesty hath been, is, and shall be, matter enough for the bishops to make the best fall, if they can find opportunity. But to the point—this worthy man being removed, the bishops went on with their fiery persecutions, till the Lord sent the spirit of division upon the nation, stirring up these bloody intestine wars betwixt the house of York and Lancaster, whereof the like hath scarce been heard in any nation.

To omit the particulars, as how many Princes of the blood, nobles, knights, gentlemen, fell in that quarrel, in one battle at Ferry Briggs were slain, as men say, 30,000, besides men of note. Thus the Lord in his justice made them instruments of his revenge one upon another; and who but the persecuting Prelates brought all this evil upon the land, viz. the blood of God's people, as the provoking cause, the butchering one of another, the ruin of the King and his race, and the shaking of the State in pieces! That the Prelates' hands were far in this King's miscarriage, and bloody broils ensuing, it is manifest by their never ceasing desire till the good Duke of Gloucester, the King's protector indeed, was cut off. For it is their genuine disposition to endure no trusty friend to God, the King, or the State.

By this both King and State were open to those long enduring and incomparable evils, tumultuous rebellions, raised by Cade and others.

In which troubles, one thing is remarkable as the very finger of God, that notwithstanding this intestine bloodshed in great abundance gave fit opportunity for foreign invasion, yet that all-wise and just God restrained all foreigners from parting of them, till they had fully wrought the Lord's revenge in slaughtering one another. Hence let a nation addicted to idolatry and other sins observe, that the Lord will make one of them devour another for a long time before he give them up to a foreign enemy (Zech. i. 6,) and such a course the Lord seemeth to keep with us. But to hasten with the point—from the beginning of that bloody time, till the two houses of York and Lancaster were united, “there was half an hour silence in Heaven,” (Revel. viii. 1,)—that is, some small peace in the Church, partly through the obscurity of professors, and partly by the enemy's working one upon another, notwithstanding the Prelates were still doing as they found occasion; instance the murdering of Peacock, Bishop of Chichester, as it is recorded, after his recantation.

Now, to Henry VII., in whose time the Lord had no sooner given rest to the State, than they began to make war upon the saints, making the King himself an instrument to subvert the faith of a poor priest, by his awful presence and mandatory persuasions, with whom the most learned of their clergy could not prevail. Immediately upon this, they carried the miserably seduced man to the fire and burned him. Was not this a fearful evil against God and the State, against the soul of the King, against both the soul and body of the party seduced? Was not this King, for all his great parts, much vassalled in the honour of his Majesty, that he could not save (as we may think he promised) his supposed convert?

With their fiery and bloody courses they went on, to the exceeding great trouble of the King and kingdom, as histories discover at large. And howsoever that King heaped up much treasure, yet, quickly after his death, it melted as snow before the sun.

We go on with Henry VIII., the former part of whose time they made an *Aceldama*, or *Field of Blood*.

How he and all his subjects were abused and overrun



by the Prelates, as Gardiner, Bonner, and Wolsey, it is so obvious to every one, and so fully laid down in a bill of complaint, called "The Beggar's Petition," that it is not necessary to be insisted upon.

There it is made plain that they were too strong against the King in Parliament, that no good laws could pass against the wicked of the land, nor no wicked law against the poor Gospellers could be stopped.

Winchester got the King to sit at the arraignment of holy Lambert, which he only did to humour these bloody beasts, and to serve his own ends.

To be brief, they made him exceedingly to transgress, serving themselves with him, disturbing his peace, inward and outward, causing him undeservedly to cut off his best friends and truest servants, instance Cromwell, because they served God and him against the Prelates' pride and tyranny.

As for Queen Mary, who set all in a flame, she had the fuel from them, that fed her distempered disposition against God's people. What honours and possession she lost, and how troublesome her state and burdensome her life was to her, it is more than evident.

But what was all this to our bishops? some may say; these were Popish bishops. For answer:—

First, Their doings have so far proved the point. 2d, Ours are no other for order, as we have proved, than Popish bishops. They are garments cut out of the very same cloth; a pair of shears, as we say, went but between them, only diverse hands have cut them out. And to say that our lord bishops, with all their essential and integral parts whereof they consist, are not Popish bishops, is a contradiction *in adjecto*. They are installed after the same manner, created with the most of the same ceremonies, they are trimmed up in the same trappings, they have the like attendants, the like arms and observancy, they usurp the same power and jurisdiction, and exercise the like tyranny over ministers and people.

But for further proof of the point concerning their particulars, be pleased, Right Honourable, to take a view of their proceedings.

To begin with Edward the Sixth, a gracious plant, whereof our soil was unworthy, who, like another Josias, setting himself with all his strength about reformation, did abhor and forbid that any mass should be permitted to his own sister. Further, he was desirous not to leave a hoof of the Romish Beast in his kingdom, as he was taught by some of the sincerer sort.

But, as he wanted instruments to effect this good, so he was mightily opposed in all his good designs, especially by the Prelates, which caused him, out of a godly zeal in the very anguish of his heart, to pour out his soul in tears.

Their suggestion of false fears to the King, and the seeking of their own unlawful standing, brought forth that revived spawn of the Beast, kneeling in receiving of the Sacrament, for the greater reverence thereto, whereby the Papists had contentment.

And certainly for this, and such like courses, the Lord took him away in wrath to this nation, that he might make the furnace of his indignation seven times hotter against it, whereby he opened the eyes of some good men, who, with remorse of heart, confessed that sin of theirs against God, against the King, against holy men, (resisting *Rome's Reliques*,) and against themselves.

To come at last to Queen Elizabeth, of happy memory, who having settled her estate, and subverted the profession of Popery, came in the end to listen to a full reformation whereunto she was moved, as we are credibly informed, by the Lord Protector of Scotland, called the good Regent.

As she honoured him very much, and held his words and actions to be of great weight (whatsoever the mongrel Papists affirm to the contrary,) so she gave good respect to these particulars, which he laid down to her for grounds:—

“ 1. The invaluable benefit of a faithful and free ministry.

“ 2. The excellence of the purity of God's ordinance, &c.

“ 3. The honour and happiness that would attend her Crown and State, upon the establishment of Christ's government.

“ 4. And lastly, though the least in esteem, yet of no small moment to the good of her State, she might employ the Prelates' over-fattening pastures to many good and

profitable uses, leaving the ministry enough for their honourable maintenance. As for their glorious and lordly pomp which was pretended much to honour a nation, it did not so indeed, for it jostled out God's honour, which should be dearer to Princes than their crowns and lives. And, grant that it were some compliment of true honour, yet the saving of one soul by the preaching of a powerful minister, was of more worth than all the pomp and glory of the world."

To this effect was his speech, which the Queen pondered well. But, when the Prelates understood what an office he was about, they murmured exceedingly, and, in revenge of that motion, he had unjust aspersions cast upon him, and hath to this day by some of their train.

At a Parliament held in the thirteenth year of her Majesty's reign, some Prelates and others were sent from the Convocation House to exhibit to her a subsidy, according to custom; her Majesty spoke very graciously concerning the good of Christ's Church, affirming that she had heard of many things in the Church needful to be reformed, which, if she could but come to understand, she would not give sleep to her eyes till she set upon reformation, and would never give over till she had done it indeed; and if they, being the eyes, would not reveal the truth, let the blame and blood be upon them.

But what was their answer to so worthy a motion?—even such as suited with their own ends, seeking more than their own, and not that which is Christ's; like false glasses they presented her Majesty with an *omnia bene*. And thus they proved the bane of reformation, frustrating the desires of a Princess worthy of so great a work.

After that, in process of time, they caused a subtle insinuation of the disgrace of discipline to be suggested to the Queen, affirming, if discipline were set on foot, that every silly fellow, or Sir John, in a parish church, might at his pleasure rail on the Queen, and also excommunicate her. Which, by the bishops' leave, is a very calumny, as if the government of Christ should not both know and use Kings better, than the government of Antichrist. But envy never spoke well. In the mean time, they neglected

no opportunity to persecute such godly ministers as would not conform, and, from citing, vexing, suspending, and casting them out of their freeholds, they fell to pack with some atheistical Judges, setting them so against the good men, that they did not only scoff them, belie them, and revile them, but also arraign them and condemn them ; which, when the Queen heard, it grieved her soul ; for she was so far from having that high injury put upon God's ministers, that she signified her mind in Parliament to the contrary, namely, that she would not have them vexed for non-conformity. Whatever was mentioned in Parliament for the keeping of the first table, the Prelates ever crossed it ; witness that motion for the sanctifying of the Sabbath, in the 37 Elizabeth, the passing whereof they hindered. So they set themselves against that course of Sabbath keeping and reformation of abuses, undertaken by the Magistracy of the City of London, till at length, (to their blame be it spoken,) partly through their own indisposition to the business, and partly through the violence of the Prelates opposing, so high, necessary, and acceptable a duty was quite given over. Since which time, we may observe, that the Lord hath smitten us in city and country seven times more in all conditions and affairs, so that things have prospered worse than ever they did before.

The like necessity was laid upon the city in the reign of Richard the Second, to take the punishment of filthiness upon them, (being rather increased than curbed or restrained by the clergy's courses,) at which reformation they also grumbled.

What shall we say of the attempts of some of them (whereof some are dead, and some were lately alive) against his late Majesty's succession to this crown, upon conceived fears and jealousy of Church reformation ; witness the invectives of some in sermons and other writings ; the disgraceful speeches, and affronting passages, and opposing practices of others against his royal person, insomuch that when they heard he was proclaimed King of England, they tore their hair, being unable to resist, and without all hope of pardon. Yet the King (out of his gracious clemency, with much ado, and after much importunate mediation) was content

to pardon it; yea, we make bold, under your Honours' favour, to put this query,—Whether any of the Prelates, for the time being, did effect his succession? Let them speak in conscience.

Come we further to consider the late King's disposition at his first entry. For anything we could perceive, he was well affected to the Anti-episcopal government, (with which he was trained up from his cradle, and which by word and writ he had maintained,) and promised to preserve at his coming out of Scotland. His good thoughts also to such reverend men as these, scornfully called Disciplinaryans, were lively expressed in his *Basilicon Doron*. Yea, can it stand with natural reason, that a King should graciously pardon his professed foes, and not affect his dearest friends, by whom (as by secondary means) he was kept and preserved from his very infancy?

But for all this, so soon as they had him here, and had calmed the stormy fears of Prelate-splitting against the rock of his displeasure, they began to show him all the glory of the world, and to forge false accusations against the brethren, as though they had been the troublers of Israel, whereby (it might be) his mind was somewhat exasperated,—yet not so, nor with such intent that the ministers should be oppressed, as they were indeed, without any judgment; witness his own course of reasoning with the non-conforming ministers, seconded with commandment given, to deal with them by reason and dispute, and not with rigour. But how the Prelates obeyed, let the evil and base usage, the suspending, silencing, thrusting out of their livings, so many hundred ministers, bear witness to the world. It is worthy your Honours' observation, that in *anno* 1604 and 1605, four hundred ministers were silenced, suspended, or thrust out, by virtue of those wicked Canons, which were not concluded by the convocation, (for D. Rud opposed them by an oration,) but they were the Popish after-birth of Bishop Bancroft, then Bishop of London, hatched, as it is verily thought, in the brains of his guests the Seminaries. This was not unlike that practice of Trent, in pressing of the Interim upon the German ministers and other Protestants, for refusal whereof they were

removed, and many were banished. Yet Harman, Bishop of Colen,\* would rather renounce his Bishop's See, than be an agent in it who may stand up as a witness against our Prelates. But what followed on this silencing of our ministers? even that master-piece of Rome, the Gunpowder Plot, brought to the very period of accomplishment. As God might in justice have punished the former evil with the latter, (for our Kings and State have often smarted for the Prelates' plaguy courses,) so, if you will be pleased to look further into the conjunction of these evils, you may find them both to be poisonable fruits of the same tree of death; yea, happily it may probably appear, upon good enquiry, that he that was the main agent in the former had his finger in the latter.

1. For the better clearing whereof, may your Honours be pleased to enquire, whether Bishop Bancroft retained not Watson the priest for his own private plots, whom he suffered to divulge dangerous books against the State and right of the Crown?

2. Also, whether the said bishop had not intelligence with the Pope's Nuncio in Venice and the Low Countries? And whether Blackwell, the arch-priest, before his apprehension, was not by the said bishop protected?

3. What was the cause he posted on the silencing of so many ministers, to the number of four hundred, (as hath been shown,) immediately before the discovery of the Gunpowder Treason? After which discovery he wrote to the other bishops, that they should not hold that course of silencing many at once, but that they should be silenced by one and one; for it seems if that grand business of Hell had taken effect, the blame should have been laid on the harmless host of God's ministers, as though it had been done by Puritans in revenge.

4. Let it be enquired whether one of the Pope's special intelligencers confessed, to a seeming malecontent, that if the powder plot had taken effect, Bishop Bancroft should have been Pope, and Father Bluet Cardinal of England?

\* Sleydam Comment.

5. Whether Bishop Bancroft and others, his accomplices, had not correspondence with the King of Spain?

6. It is not unworthy the enquiry, what became of Bluet after the discovery of the powder treason? It is certain that with Bishop Bancroft he was, but what became of him nobody knows.

7. Whether Bishop Bancroft's intimate confederates were not special maintainers of the Prelacy, opposers of the Gospel and good ministers of God, yea, and no good friends to the State?

8. And, lastly, may your Honours be pleased to enquire, whether some of our present Prelates use not Jesuits, in the habit of gallants, as their familiars? and whether, looking for a change, some of them aim not to be head, or at least to be as nigh the head as they can, that they may do their master the more service?

1. For evidence of this, let their Popish positions and practices, and maintaining of them in others, (of which we can give too many instances,) speak in the first place.

2. Their cruel persecution of the ministers doth evidence the same.

3. And, lastly, their breathing out of threatnings against conscionable, though conforming ministers; and these they mean to make good, (because they cannot endure the Gospel,) except the Lord make you to the same a place of refuge and defence, they mean to root it out. If they be left to the Prelates' mercy, the woful event will show it to be no slander.

For 1. as has been shown, they cannot subsist with the continuance of a faithful ministry.

2. They will provide for themselves in their kind.

3. They can do the Pope no greater service, and the kingdom of Christ no greater injury, than in this particular.

If their places disposed them not for the Pope, they would never disarm the kingdom of the State's best forces, and the Pope's greatest adversaries. It is true that there be some Prelates rampant, and some Prelates couchant, but your Honours know they be all the Pope's Prelates. They have divers kinds of teeth, but all their teeth bite.

In a word, as hath been shown, the members must do for the head, and in this they do but their kind. Therefore, if you would save both them and us, alter the property from lord bishops to ministers,—so shall you spoil the Pope, preserve the State, and you shall have the honour through the world that they are your converts.

But to go on a little further with this disease of the Prelates' evil, especially against the ministry.

Besides the injury done to souls, it would make a heart of stone to relent, to hear related the insolences, scofferies, outrages, revilings, and barbarous cruelties, by them and theirs put upon the faithful ministers of God, and their poor families. Though many sufferers in this business be with God, yet there be some alive that can both relate and witness the injuries done to themselves and others—by breaking into their houses—by dragging themselves, wives, and families to prison, and that without any warrant at all—the casting of them and theirs out of doors, giving them scarce a rag of their own clothes to cover their children's nakedness. We humbly entreat your Honours not to pass by those crying injuries, which you will the rather observe and be sensible of, if you take a view of the fearful bypast sequels of those evils.

At his late Majesty's entry, the Lord (foreknowing how little should be done for him, and how much against him) sent an admouitory pursuing plague, for heat and continuance rarely matched, speaking to the eye of King and State, that there was some special plague to be removed—and what other, and greater, and more worthy the care of a King and State, than Romish idols in God's worship, and antichristian government? which evils increasing, (though the Lord removed the plague,) yet he hath smitten us seven times more, in bodies, states, and names, namely, in the distemper of the elements, in the change of seasons, in the languishing, groaning, and dying of the creatures, under the burthen of our sins.

And, above all temporal punishments, in taking away our Henry, that paragon of Princes, who should have been, and would have been, (if our sins had not hindered,) *Malleus Episcoporum*; which work, no doubt with Rome's



ruin in England, our great Charles will accomplish, if his army of Princes, namely, you great Senators, act your part. Now, to draw to an end of their bypast mischiefs, let the subjects take notice, what high indignity they offered to his late Majesty, by whose persuasions, when some ministers had conformed, they used the said ministers (only for preaching the Gospel) seven times worse than before, notwithstanding the King's command to the contrary. Not unlike for cruelty, for we parallel not at all, to the burning of that priest persuaded by Henry the Seventh, formerly spoken of.

Since this grievance then is made good by undeniable proofs, give us leave, Right Honourable, by way of duty, and by deserved retortion, to apologise for ourselves from the aspersion of the Prelates and their children, in their venomous sermons, railings, and writings,—we are, say they, seditious, tumultuous, factious, disobedient, rebellious, in a word, the troublers of Israel; and they would gladly we were cut off, because we trouble them. But give us leave, in homely phrase, to set the saddle on the right horse, and to tell them, they and their father's house are troublers of Israel. Let them never tell us of tyrannizing over the magistrates, by depriving them of their rights by excommunication, &c.; let them not object to us M. Udall and M. Cartwright, &c. as seditious fellows or traitors; if they had been such, our late King would never have written his letters to Queen Elizabeth on their behalf, as he verily did; let them direct their speeches to the Bishops of London, Ely, Winchester, interdictors of the King and the whole realm,—Anselme against Rufus,—Beckett vexing Henry the Second,—Langton casting away King and State,—Arundel unkinging Richard the Second, In plain terms, these men were the traitors—and yet no Presbyterian brethren, but lord bishops, whose brethren and successors our Prelates are.

The Bishop of Hereford, preaching at Oxford on the text,—“Oh, my head! Oh, my head acheth!” (as the vulgar Latin hath it, 2 Kings, iv. 19) applied it thus peremptorily against Edward II.—“That the King's head must of necessity be taken off.”

He might better have recollected, that that which made the head ache should have been taken off, and then he had hit himself.

And so much for the proof of this point, in the latter part whereof we have been sparing of particular names in the passages of our proofs, because we love not to stigmatise any particular person, dead or alive, since it is the evils of their callings, and not persons, which we oppose.

#### EIGHTH POSITION PROVED.

All the fearful evils of sin and judgment, for the present reigning amongst us, and threatened against us, &c. are from the Hierarchy, &c.

Evils, as they divide themselves, are evils of sin, or evils of judgment. Though all evils of sin be against God, for it is the transgression of the law, yet sin is either directly against God, or against man; against the first table, or against the second.

Now, give us leave, Right Honourable, for the proof of our point, to touch upon the particular branches of sins against particular precepts, which shall demonstrate whether they flow not from the sees of bishops.

The breaches of the first precept we contrive into these heads:—ignorance, infidelity, atheism, heresy, apostacy, internal idolatry, making a God of the creature, hatred of God, inward and outward pride, a base love, servile or slavish fear of the creature, carnal security, stupid benumbness, hypocrisy, despair, and impenitency, with others of this nature, opposite to the several graces and duties of the first commandment.

All these overflow, and are like to drown our nation, neither have we time to enlarge each of these, but the height of each of them crieth to the very heavens. But whence are all these, and the growth of them, but from withholding the keys of Christ's kingdom? by which they will neither enter themselves, nor suffer others to enter. Luke xi. 52, Matt. xxiii. 11. Doth not the palpable ignorance of many millions in this land arise from the want

of means, and removal of God's faithful ministers, placing such over people as are not worthy to be set with the dogs of the flock, forbidding God's messengers to deliver his message. The fearfulness of which sin appeareth by the witness of the Holy Ghost; they command the prophets, saying, prophesy not, Amos ii. 12,—which the Lord accounteth a very great pressure to himself in the verse following: "Behold I am pressed under you, as a cart is pressed that is full of sheaves," which is a wearying of God with sin; and God is wearied with no sin more than with this. The references which follow are to the same purpose—Acts iv. 18, and v. 28.

This forbidding to preach the gospel, 1 Thes. ii. 16, is said to be the very filling up of the sins of the Jews.

The horror of this sin of silencing ministers for not subscribing, and the fearful evils ensuing on it, is set forth in a speech of the Lower House of Parliament, *anno* 1610, wherein they call it, and that truly, a crying sin, provoking God, and most grievous to the subject. And therefore an Act passed the House, that they should not subscribe any otherwise than according to that statute of 13 of Elizabeth; for if otherwise they should be urged, the law of the Church, as they said, and commonwealth should jarr.

So we may instance in all the other sins, as Heresy, Schism; instance Popery, Anabaptism, Separatism, Arminianism, and Familism.

Their upholding of Popish grounds, laws, rites, and tyranny in the Churches of England, and over the ministers and people, give the Papists more than hopes of returning to their possessions, with the overtopping authority of the Pope, whose horns keep possession for him, keeping Christ at the door, and pushing out the means by which he should enter; for the same grounds and arguments that the former stand on and use, are the very best arms, offensive and defensive, that the latter have.

Also the Anabaptists, seeing the gross abuse and forced interpretations of the scriptures, not only delivered, but also pressed upon others, together with the unsound doctrine and corruptions of ministers, and the dumb dogs which be in many places, they reject the Word and other

ordinances, and fall upon their own fantastic revelations and damnable fooleries.

They are also the authors of the Separatists' schism, which hath both the rise and increase from the Prelacy, with whose superstitious corruptions the sincerer people at first denied to join; and so being driven from their homes and countries into foreign parts, many of them took up strange and unsound conclusions, which to this day they hold of the churches and best people thereof; and duties therein performed, which practice of their separation butteth full upon the unreasonable and unsound reasoning of the bishops in this manner:—

“If discipline be so necessary, and also unchangeable, it is lawful to separate from such Churches as do not use it, (say the Prelates;) but discipline is unchangeably necessary, (say the Separatists.) *Ergo*, it is lawful to separate from such Churches as do not use it.”\*

Your Honours see clearly how the Bishops major, and the Separatists minor make up an entire syllogism of Separatism.

But, in the meantime, they both make a false conclusion, and therefore one of the premises must be false; not the minor, for discipline is both necessary and unchangeable; *ergo* the major, which is a snare to the Separatists of the bishops' own making. Bishop Whitgift wrote the quoted treatise, wherein he frameth the argument before Separatism was hatched. *Et utinam*, &c. “Would to God,” saith a learned man, “he had never broached it; for being a false ground, it made a great rent in the Churches; for want of an integral part of the whole, or of some essential part in itself, though not of the whole, is no sufficient ground for separation.”† All the Prelates' proctors ply the Reformers, as they call them, with the aforesaid ensnaring proposition as it were with warm clothes. Yet we see they scald their own hands, for they and Barrow, to whom they compare us, sort better together in the argument than we and Barrow do; and therefore to charge men with separation, because they separate from the corruptions, is but to asperse with calumny.

\* B. Whit. Tract. 2, cap. 1; Druis, 2, p. 81.

† Succcliffe, Lows, and Bell.

As for the aforesaid argument, own it who will, whether Separatists or Prelatists, it is no better, yea the very same which Novatians and Donatists use in effect against joining with our Churches, as M. Calvin plainly affirmeth.\*

2. The Separatists stumble at the pride, rapine, and tyranny of the Prelates; as also at the intolerable servility and slavery of ministers and people; at their ungodly courses, their illegal and cruel proceedings, by all which they are forced—for want of a better take heed—upon the quicksands of separation; and that the rather, because the Prelates' arguments against them are either Popery or prison.

To follow with Arminianism, or blanched Popery, Montague proclaimeth with open mouth—his entertainment testifieth, and a great number of the Prelates themselves profess—who be the fathers and abettors of it. This more plainly appeareth, that in both the last Parliaments, it being earnestly opposed by most of the lower House, and many of the higher House, the Prelacy rather did befriend it—at least underhand—than oppose it, which since hath manifested itself by the abundance of patrons and pleaders for it.

Lastly, for the Familists, they observe the swelling pride, avarice, swearing, forswearing, and simony of the Prelates; also how they practise and prosper; by which the Familists do conceive that strict walking in the ordinances is not required in the Word.

They turn all the scripture to allegories, and so they have once the spirit and the perfection of love; they may do or not do all things as the time enjoin or permit, and this is their own brood; wherewith some of their filthy tongues upbraid God's people.

We might say the like of profaneness and Atheism; witness a bishop's cook, who said all the noblemen's houses that ever he had formerly lived in were rank Puritans to his master's house.

For Apostacy, we will say no more but this,—how are Papists, Arminians, and all manner of sectaries increased

\* Institut. Lib iv., cap. 1.

of late? Yea, to our shame be it spoken, professors are grown from heat to lukewarmness, and from that to key-coldness.

To shut up this particular with a touch of that benumbing fear that runneth through the joints, and enervateth the spirits of men, whence is it but from these Court-like Prelates, and Prelates' Courts? of whom we may say with the psalmist, Ps. x. 18, אִנּוּשׁ, according to the original, They daunt with terror sorry man. Though more be said here, it may be, than the time and treatise can admit, yet less a great deal than the thing itself requireth.

Now we come to the second commandment, both the parts whereof, viz. the affirmative and negative, the Prelates especially transgress, and cause to be transgressed, which shall appear especially by taking a short view of the sins forbidden, and duties commanded; wherein, to be brief, all external idolatry is here forbidden—all will-worship—all rites and ceremonies of man's devising in God's worship; and, further, every calling of ministers or elders that is not appointed and approved of by God.

To begin with the last first, because in the establishing of good and lawful officers consisteth the supreme and principal good of the Church, the calling of lord bishops hath been sufficiently demonstrated to be Antichristian, and consequently condemned by this commandment.

The learned make mention of three sorts of bishops,\* the first whereof they call a divine, or Christian bishop, because it hath its institution from God; being all one (as the ancients show at large,† and themselves very well know) with a minister or elder. This ordinance of God and practice apostolical continued, as the foresaid authority observeth, for the space of 300 years and upward.

After this followeth that human Episcopacy, as they term it, wherein the pride of man began to vent itself in an affected title of superiority, yet without any overlording power over their brethren and fellow ministers, as doth plainly appear by the places and carriages of the ancient Fathers, who looked not so loftily upon their fellow breth-

\* Catalog. Test. veritat. Beza. † Hier. ad Evag. in Jer. c. 22, &c.

ren as some of our pontifical parsons do upon their neighbour ministers; yea, as great difference there is betwixt them and the present lord bishops as is between a Venetian Duke and the great Duke of Muscovy, of which the former hath but the bare title of superiority, and is guided and directed by the Senate, and the latter doth what he will against all law and reason. Had the Fathers—as hath been shown from the learned—observed the ensuing evil of this ambitious title,\* they would have hated it. This had the beginning, as the learned affirm, from Silvester the First, who baptised, as they say, Constantine the Emperor.

The last and worst is, that Antichristian or Satanical Prelacy (for so they term it) having its rise, from Bonifacius III. in anno 607. The branches of this root are our lord bishops, as hath been fully shown, who, by their very callings, make the prime and main breach in this commandment; and what blessing can men expect, or why should they entertain such officers in a function of so high a nature as countermandeth the commandment of God?

In the next place, we come to show how their devices in God's worship are just such as their calling, viz. directly against the tenure of this said commandment; for that God, who will and should alone be worshipped, should, by all reason, only prescribe how he will be worshipped;—whatsoever worship, therefore, is not of his prescription, is condemned, under the name of idolatry (in 1 Thes. i. 9;) and so it is indeed, as Zanchye and others tell us; *Quod per idolum*, &c.—“By an idol in general,” saith he, “is meant whatsoever in religion is brought in without the word of God;” just with that of a physician in Luther's time, who, though he had but a glimmering, could see and say so much: *quicquid præter mandatum est, idolum est*—whatsoever is beside the word in God's worship, is an idol, (*Paracel. tract. de Cor.*) Behold now, Right Honourable, if it be so, how the Prelates have overlaid the worship of God with will worship and idolatrous rites.

To begin with the service-book, whose pedigree we have

\* Catol. testaverit.

already drawn, it is not only faulty, but a *book of faults*, as we have partly shown, and could more fully show, if time would give us leave; but that is done abundantly by others. If there were no more than the Popish frame or form of it, as a learned man\* observed, that were enough to remove it; but, both for matter and manner, it pleases the Papists so well, that they desire no better, if there were enough of it; witness the pacification of the Devonshire Papists in the time of Edward VI., when they understood it was no other than the very mass-book in English; witness also the assertion of D. Carryer, a dangerous seducing Papist:—"The Common Prayer-book," says he, "and the Catechism contained in it, hold no point of doctrine expressly contrary to antiquity, (that is, as he explains himself, the Romish service,) only it has not enough in it. And, for the doctrine of predestination, sacraments, grace, free will, and sin, &c. the new catechism, and sermons of the puritan preachers, run wholly in these against the Common Prayer-book, and Catechism therein contained," &c.† And thereupon he comforteth himself upon hope of supply of the rest. To this effect speaketh Bristow and Harding—"If these things be right, why not the rest?" say they.‡

It shall not be amiss to mark one occurrence in Queen Elizabeth's time, who, being interdicted by the Pope's Bull, Secretary Walsingham tried a trick of State policy to reverse the same. He caused two of the Pope's intelligencers, at the Pope's appointment, to be brought, as it were in secret, into England, to whom he appointed a guide, (being a State-intelligencer,) who should show them in Canterbury and London, service solemnly sung and said, with all their pomp and procession; which order, the Popish intelligencer seeing, and so much admiring, they wondered that their master should be so ill advised as to interdict a Prince or State whose services and ceremonies so symbolized with his own; so, returning to the Pope, they showed him his oversight, affirming that they saw no service, ceremonies, or church-orders in England, but they might

\* Mr. Broughton. † Considerat. pag. 45, Sec. 6, 9.

‡ Motive Prefac. to the Answer.



very well have been performed in Rome; whereupon the Bull was presently called in.

From the Book of the Ceremonies, which are the burdens of the Church, the blemish of God's ordinances, the scourge of good preachers, the brood and hopes of Popery, the rejoicing of the profane, the grievance of the good, and the very seed of dissension,—time will not suffer to rip up the rotten pedigree, the authors, maintainers, evil ends, and pestiferous effects of them. Neither is it necessary here to demonstrate, by way of dispute, the unlawfulness of them, since whole volumes are extant against them, and every particular of them, that can never be answered; it is enough, as we have shown, that they are directly against the second commandment, being in very deed "the thresholds and posts of idolators, set up by the thresholds and posts of God."—Ezek. xliii. 8.

This is the main ground of all the enormities and deformities in God's worship, that the most ministers do not, or dare not teach, and the Prelates, with the superstitiously profane people, will not suffer to be taught the pandect of the second commandment, in the full and due extent. Every one knows, who is acquainted with the frame of the second commandment, that it condemneth all superstition, and especially superstitious ceremonies in God's worship: upon this ground, the learned, both ancient and modern, have condemned all ceremonies of man's invention in God's worship, both *de jure* and *de facto*—instance of the former from the oil and holy water; *oleum quò inunguntur Episcopi et aqua lustralis cum fiant sine Dei mandato idolatrica et superstitiosa sunt*,\* saith the learned—The oil wherewith the bishops are anointed, and the holy water, being things without the commandment of God, are idolatrous and superstitious. Are not the ceremonies in our liturgy, by the same rule and reason, superstitious and idolatrous? Learned Beza, commenting upon that place to the Corinthians, "ye are bought with a price, be not the servants of men," (1 Cor. vii. 23,) from the said commandment, condemneth those that press superstitious

\* Catalogue Test. lib. ii.

rites upon the consciences of men; showing further, from Col. ii. 20, that man's corrupt nature is too prone to lose their liberty, and subject themselves to superstition; the very heathen tell us, *quod superstitio sit error insanus*.<sup>\*</sup>—that superstition is a mad error; and so it is indeed, for neither sound reason nor divine authority can rule it. But for convincing of the iniquity of such superstitious rites, the said author produces an argument from that forequoted place in Colossians—"Wherefore, if ye are dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?" (or traditions.) Whence he reasoneth thus—*Pugnat inquit Apostolus adversus superstitiosas traditiones argumentando a comparatis*. The Apostle, contending against superstitious traditions, frames an argument *a majori* thus—*Cessantibus ipsis ritibus quibus Deus ipse mundum creavit, quænam impudentia est humanas traditiones inculcare?*

If those rites did cease, by which God himself did instruct the world, it is an impudent part to press others in their place; but the former is true, *ergo* the latter. For the latter part of the evidence, viz. *de facto*, there is proof enough.

In those purer times, (says that Catalogue of Witnesses,) they appointed not ceremonies, but were content with that pure and simple form, viz. that God had appointed.

*Petrus Parisiensis*, in his work called *Verbum Abreviatum*, relates, how one Arnulphus, an ancient enemy to Antichrist, resisted the Pope and his Prelates in the Lateran Council, determining to make more new ceremonies—*potius veteres adimendæ, nam onerant Christianos, &c.* It were a better work, says he, to take away those that are extant, because they overload the people of God, to whom the only word of Christ should be a rule, *nam illud verum*—for that is verified, says he, "That they make the commandments of God of none effect by the traditions of men." We might bring a cloud of witnesses for this particular, but we will only allege M. Bucer for a closer, in his Censure of the English Liturgy, (p. 458,)—*Con-*

<sup>\*</sup> Seneca.

*sentaveum est ut in externis omnibus rebus ut in cultu ministrorum, &c.*

It is fit and convenient that in all outward things and actions of God's worship, as in ministerial garments, we should accommodate ourselves to the simplicity of Christ's appointment and Apostles' practice, *imo testari debemus omnibus, nil nobis esse commune cum Romanensibus Antichristis*. Yea, we should witness to all men, that we will have no communion with the relics of the Romish Antichrist; but our teachers should teach, and we should hear, only that which Christ hath commanded.—Matth. x. and John x.

To proceed, for further satisfaction, give us leave, Right Honourable, to lay down those bases or grounds of arguments, which we entreat your Honours to take into consideration, offering ourselves, with all modesty, to maintain the same against all gainsayers.

1. The ceremonies are will-worship.
2. They are significant and teaching ceremonies of man's invention, stated in God's worship.
3. They are an addition to the Word, flatly against the rule of the Word.
4. They are all man's inventions, and have been filthy Popish idols, impossible to be cleansed, but must be idols still in God's worship.
5. Being man's invention, they make a conformity between us and idolators in God's worship.
6. They are occasions of evil; appearances of evil.

In a word, they are the very strange fire and garments, spotted with the flesh, by their own interpretation of these Scripture phrases, (Lev. x. 1, Jude 23;) yea, by the current of all interpreters, they cannot, or they do not deny, but that by these places are condemned all devices of men, stated in God's worship.

But because this tax may seem too general, may it please your Honours to give us leave to deal with the grand ceremony of the cross, whose vileness, being discovered, may make us, like the worst of all, branches of the same root.

In our proceeding, for our better information, we will observe this method: 1. The place and esteem of the

cross among us. 2. The ground of it. 3. The evil effects of it. And, 4. the arguments against it.

For the first of these, namely, the place and esteem. It may be said of us, in some sense, as Bellarmine saith of themselves,—*Suaves odores etiam Cruci offerimus in Ecclesia*,\* we offer too many sweet odours to it, in that it hath any place in worship with us. Now that it hath a high place and honourable name in the Lord's ordinances, the daily use of it, the Canon for the use it, and the testimony of our writers verify; the Canon calleth it an honourable badge.† Mr. Hooker calleth it a sacred or holy sign, attributing great virtue to it, affirming no means to be more powerful to preserve a man from deserved shame, and to stir up devotion, than by this signing of the forehead with the sign of the cross.‡ Yea, he citeth Cyprian, that the cross doth purify the forehead. But what can speak more emphatically for it than the very words used in baptism, which giveth it the virtue of a sacrament?

The learned Mr. Parker, the crucifier of this cross, (*Cruz crucis*,) proveth it, according to the tenor of the words, not only to be significative, but also effective.§ They make it a sacrament in effect, as the Papists make confirmation. By baptism they bring the infant into their Church, and by confirmation make it a soldier of the Church; so we do the same with baptism and the cross.

Further, by making it a sign to assure the baptised of the strengthening grace of the spirit against the assaults of Satan, especially against shame in persecution, do they not make it a sacrament?

2. For the ground of it. Though some with Valentinus have been so shameless as to cite scripture for it, as Isa. xlix. 22, Jer. iv. 6, Ezek. ix. 4, Ephes. i. 13, Apoc. vii. 3, yet the really learned of them dare not; for the Popish Canons tell so much,—*Que enim Scriptura salutifera crucis signaculo fideles docuit insigniri?*||—What place of the saving word hath taught that the faithful should be signed with the sign of the cross? If they appeal to the

\* Lib. 1. de Eccl. cap. 13. † Canon 30. ‡ De Polit. lib. 5, cap. 65, fol. 160. § Part I., pp. 33, 91, 129, 160. || Gratian. Decret. Part. 1, Dist. 11, cap. 15.

Fathers, as the 30th Canon doth, enjoining the use of it as they used it, surely it is a wonder they blush not, since they know very well that the Fathers have not been fouler in any one particular than in this. As, for a test, Hierome will have a man to guard his forehead with the sign of the cross in all his passages.\* Neither wanteth he now sundry among us to defend this absurd opinion. So Ambrose calleth the sign of the cross the perfection of things.† Augustine holdeth nothing in either sacrament to be rightly doue without it.‡ Mr. Perkins discourses largely of this.§ The very truth is, it had its first beginnings from Valentin the heretic, as learned Fulke collected from Ireneus, and so Epiphanius.||

Further, D. Fulke sheweth how the Devil did sow the seed of idolatry by the cross in Valentinus; Montanus nursed it, and got it credit in civil and religious uses;¶ but Tertullian was the first of the orthodox who writ any thing of it, who was foully tainted with Montanism.\*\* As for England, it had no cross at all, till Augustine the monk brought in his silver cross.††

3. For the evil effects of it. 1. It maketh the most account more of it than of baptism itself. 2. Some refuse to be witnesses unless it be used. 3. Some have left the ministry or parish where it hath not been used. 4. Some have been rebaptised, because they were baptised without it.‡‡

Now we come to the arguments against it, wherein we desire to be as brief as we can. And, first, from the ground spoken of.

1. That which had no good beginning, nor ever any good use in God's worship, should not be appointed for a sign of grace; but the cross in baptism had no good beginning, nor ever any good use in God's worship, as hath been shown:

*Ergo* it should not be appointed for a sign of grace in God's worship.

As the *minor* of this argument is only controverted, so

\* Epist. ad Demetr. Et ad Eustach. † De Sacram. lib. 3, cap. 2.  
 ‡ Tract. 118, in Joh. § Problem 184. ¶ In Annot. in Luk. 24.  
 lib. 1, cap. 1. ¶ Motiv. 46. Argu. Brist. p. 124. \*\* De Coron.  
 Mil. c. 3, 4. †† Bed. in Hist. lib. 1, c. 2. ‡‡ Park. 1. part. p. 94.

we desire the maintainers of the cross to show us some good beginning or good use of it, if they can.

2. Every sign or seal of an evidence, without the counsel of the lord or owner, and every military badge, without the appointment of the grand commander, is counterfeit.

But the sign of the cross in baptism, is such a sign or military badge.

*Ergo* it is counterfeit.

For the *major*, reason cleareth it. Neither can that distinction of a sign significative and exhibitivè make any evasion. For 1. The distinction hath no ground from the word. 2. They give the cross no small part of exhibition, witness the words. 3. We must not add a sign significative or explicative in God's worship, take what terms they will; for this is God's prerogative. This proposition is also proved very learnedly by D. Fulke.

"That many speak," saith he, "of the sign of the cross, it is true, but they speak besides the Book of God, and therefore their reasons are to be rejected. For men must not compare, or join the cross with the King's stamp; for he appointed no such whereby his servants might be known, but only baptism."\* Yea, Bellarmine acknowledgeth as much. "No man," saith he, "can bring in or determine anything in a law or commonweal, but he that is the author of the law, and head of the commonweal;"† which he instanceth in the legal ceremonies. But did God, the author of his own law, and appointer of his own worship, bring in or determine this sign? No, sure. Which serveth also for proof of the *minor*; for they call it the sign of the cross in baptism,—they make it a military badge,—and, lastly, it wanteth God's determination, and therefore, as a counterfeit, to be abandoned.

The third argument followeth.

3. Every image or similitude, for a religious use, is forbidden by the second commandment.

But the sign of the cross in baptism is a similitude for religious use.

*Ergo* it is forbidden by the second commandment.

\* Rejoinder, Artic. 1, p. 144.      † Nemo potest. &c. de Sacr. lib. 1, c. 21.

With this charge D. Morton is so puzzled, that he denieth any likeness or image to be forbidden by the second commandment, but an outward resemblance of the Godhead. Which divinity so learned a man would never have vented, but that he was at a stand; for as the answer is against the latitude of the commandment, so it is against the current of the learned;\* yea, it establisheth a great part of Popish imagery—for sundry Papists hold it a foolish thing to make any images for representation of the Godhead.† But to the point. All superstitious rites or men's inventions are forbidden by the second commandment; witness Ursinus, Calvin, Zanch.‡

4. That which is man's invention, and hath been an idol in God's worship, must still be an idol in God's worship, and therefore to be abolished.

But the cross in baptism is man's invention, and hath been an idol in God's worship.

*Ergo* it must be an idol still in God's worship, and by consequence to be abolished.

We prove the *major* by induction.

Every idol in heathenish worship was still an idol in the worship of God; as the altar of Damaseus, 2. King, 16. Was not the idol of Baal (called the idol of jealousy in God's house) an idol still? Ezek. viii. 3.

The posts and thresholds of Baal, set up by God's thresholds and posts, were still the very same, Ezek. xliii. 8. The idols among Jacob's family should still have been idols in God's worship, though it were true worship, Gen. xxxv. 2, and therefore Jacob will have them utterly abolished. So groves were things very lawful, (instance Abraham's, Gen. xxi. 33,) yet becoming idolatrous, (as 2. Kings, xvii. 10, Jerem. xvii. 2, Isa. lvii. 5, Hosea, iv. 13,) they are forbidden, Deut. xvi. 21; and so of all the rest, Deut. vii. 5. Yea, things appointed by God for a time, if they become idols, or polluted with idolatrous worship, they must be done away; witness the brazen serpent, and the name Baali, 2 Kings, xviii. 4, Hosca, ii. 16, 17.

Now let our opponents give an instanec, besides the

\* Bucer. Virel. Fulk, Andrews, &c. † Durand. lib. 2. Dist. 9. Quest. 2.

‡ Catech. 9, 95. Inst. lib. 2, c. 8, sect. 17. De Red. lib. 1, c. 14.

matter in hand, as the law of logic requireth, and we will quit them all the rest.

As for the *minor*, namely, that the cross is man's invention, and hath been an idol, we think no Protestant will deny; witness their ascribing of divine virtue to it; yea, they adore it.

"The venerable sign of the cross," saith Swares,\* "is worthy to be adored, though in a transient matter or action, because the figure and signification is the same, though the matter be divers."

"Every figure or shape of the cross, whether permanent or transient, is to be adored," saith Vasques.† Yea, this aërial cross was the very mother of material crosses, to which they creep, offer incense, pray, adore, and so make it both mediator of intercession and redemption, contrary to their own coined distinction, as D. Reynolds well observeth from the words of their Breviary.‡

And so much for this argument.

The common answer to such arguments as this, is from the thirtieth Canon, "Papists," say they, "abused it foully, but we use it better."

For answer. 1. This is not to answer, for we have proved, that it is not to be used at all. "It is a common excuse of corrupt practice," saith one of their own, "to use means abused by others in God's worship, to a better end; yea, it is a resolution too plausible to worldly wisdom."§

2. For use, is there not, in a word, as much attributed to it by us, if not more, as by the Papists? Are not, by the Prelates, the proper offices of baptism ascribed to the cross, as teaching and strengthening? Gen. xii. 17, Exod. xii. 13, Luke xxii. 19; which be chief parts of the nature of a sacrament, as Scripture commentators, and the consent of the churches do testify.||

To conclude the argument in a word; the Prelates' cross is the same specie, or in figure. It is the same also for

\* Venerabile signum crucis in 3. parte Aquin. tom. 1, Dist. 56, sect. 3. † De Ador. lib. 3, disp. 2, c. 2, quæcunque crucis figura, &c. ‡ De Lib. Apochr. Plect. 241. § D. Jackson. || August. de Doctr. Christian. lib. 3, c. 15. Calvin. in Lev. iv. 22. Mart. in 1 K. in 8. Beza Epist. 8. Franc. Flanders.



the especial signification, namely, to be a sign of Christ, and the efficacy of his death. "So that," as one saith, "he retaineth entirely his old idol's office."—"It made way," saith Beza, "to that horrible sin of hyperdulia."

The last argument followeth well upon this, namely,

It is the badge of the beast; which is manifest, 1. by the P'apists challenging it to be the special mark and badge of their idolatrous worship; witness Stapleton, Bellarmine. Another calleth it the character of their glory. "The cross," saith one, "is a notable sign whereby to know a Catholic."\* "How can we hold up our heads," saith one, "for shame of the beast's mark, which our ears hear by them thus extolled? or with what forehead can we say that the cross is not the beast's mark?"† 2. That it is a mark of a beast, it is clear, from these places of the Revelations, chapters xiii. 17, and xiv. 9, and v. 11, and xv. 2.‡

And that first by the exposition of the learned, namely, D. Willet, M. Napier, Bullinger.§ Yea, all our orthodox writers confess that our ceremonies are a part of the mark of the beast, of which ceremonies the cross is the special. As M. Fox, *Jo. de Vado*.

Dr. Abbot calls all the priests' garments, whereby they are distinguished from the rest of the church, a special part of the character of the beast, and how much more the cross?||

2. As this is the exposition of the learned, so this truth may be from the places demonstrated thus, to omit other particulars:—

That mark which is put upon men by the second beast, and is the mark of the number of his name, and is put upon all who use traffic or trade, is the mark of the beast.

But the cross in baptism is put upon men by the second beast, Rev. xiii. 18, it is the mark of the number of his name, and must be upon all that traffic or trade, Rev. xiii. 16, 17.

*Ergo* the cross is the mark of the beast.

The argument is M. Napier's in effect, the last part of

\* Prompt. Catholic. p. 26. 27. † De Sacra. lib. 2, c. 3, part 20. Epist. Apologet. sect. 7, p. 54. ‡ Park, p. 136. § In Synops. de Character. Antich. p. 199. Prob. 31. In Revel. xiii. || Antichr. Demonstr. c. 11. 26.

whose *medium*,\* namely, the universality of the cross, is well known to all that know anything; that all, every where, at the beginning or ending of their meat, sleep, or affairs, cross themselves; of which Popish practice our English Arminius Montague very well approveth.

The omitting of their crosses incurred no less censure than the curse; neither were they permitted without it to keep house, or exercise any trade; witness the Bull of Pope Martin. Dr. Willet speaketh expressly to the confirmation of this argument. "The superstitious marks of the cross," saith he, "arise out of the beast's name, viz. from the number of it, thus expressed in the Greek original, Ϡξς." Of the same mind is Mr. Brightman, expounding the meaning of the beast's making all to receive the mark.

"This mark," Rev. xiii. 16, saith he, "doth contain summarily all those ways by which men are bound to obedience to the beast."

Now, wherein are they more slavishly bound than to the mark of the cross?

3. Upon the same ground, namely, that it is the badge of the beast, the learned write against it, and the Reformed Churches reject it; witness Beza, Sigedimus, Zanchius, D. Fulke, Reynolds.† "Alas, then," saith one, "what is our sin, who not only receive the cross ourselves, one of Antichrist's marks, but also put it and draw it, as it were, with pincers upon others."

4. We desire to know what things in Popery be the marks of the beast, if these be not?

We have been the larger upon this, because it is a main stumbling-block to many, having in readiness particular treatises against the rest of the particulars, which shall be at your Honours' service. For the present, we will conclude with this, that a great Court officer amongst the hierarchy, hearing the vileness of the cross laid open and proved in dispute, confessed in plain terms, that it was a filthy idol, and he wished it condemned to hell from whence it came. But to proceed.

Who giveth life and breath to this and the rest of the

\* Page 35. † Tract. Theolog. vol. 2, p. 127. Loc. Com. p. 109. De Redempt. p. 648. In rev. p. 56, against Sand. of Images, p. 602.

ceremonies? who ushers them into God's worship? who are the nursing fathers and mothers of them? who be their surgeons and physieians, with drugs, salves, and pious, to daub, cure, and palliate them where they cannot make a cure? who do heal and cicatrise these festered wounds of the beast, but the Prelates and their apprentices? who daub with this untempered mortar? who maketh war against the saints to keep the dragon's tail of a due length? The bishops only, and their dependents. Insomuch, that we have more than cause to renew the just complaint of that learned and well-disposed King Frederick of Spain, *anno* 1300. *Episcopi ceremonias, et omne id quod ad vanam gloriam celebriter promovent, quantum vero ad Regimen animarum in salutem eternam pestiferi sunt*, &c.—“As for ceremonies,” saith he, “and such things as do serve to the advaneing of the vainglory of the Prelacy, the bishops take solemn care for the promoting of these; but of the government of souls, and their eternal salvation, they are the very plagues,” &c. In a word, as no ceremony no bishop, so no bishop no ceremony; yea, they have brought us to an higher degree of idols, viz. the mass in public—which who would have thought—beside as many private masses as the Papists will.

The keeping in of that strange fire hath made good God's threatnings upon us: “Because Ephraim hath made many altars to sin, altars shall be unto him to sin,” Hos. viii. 11; as if the spirit should say,—since he will have idols, he shall not want enough of them.

Again, no man knoweth how far this leprosy may spread, for Papists' servants make great brags, and offer money out to that day when public masses shall be done in their masters' chapels.

Those idols in God's worship beget and maintain other idols, as appeareth plainly from that place forequoted, and also from too much woful experience. How do our monstrously metamorphosed women maintain the idol of their strange and abominable apparel but from the minister his antic attiring of himself in the east apparel of the whore? Yea, how do usurers, swearers, and others maintain their monstrous sins, but by pressing on the reprovers

of them those ceremonies, which, once being obeyed, make a mock of the Word?

Further, they do not only do and maintain these things, but also they press the practice of them upon the subjects, and that often manure their consciences, and that by threatening, punishing of their purse, and imprisonment. Moreover, they force the ministers and young scholars to subscribe to the aforesaid five books, two of which scarce one amongst many have seen. The matter of their subscription, as hath been said before, is this, That nothing contained in the said books is contrary to the Word of God. Whence it must follow, that ceremonies and other things in question, must be warranted by the Word. For, as they cannot deny that whatsoever is beside the Word is against the Word, so whatsoever, especially in God's worship, is not contrary to the Word, is warranted by the Word; by which deduction the pressers of these things, and subscribers to them, put them upon the second commandment, for by it they must either stand or fall. Now, thus to put upon God the thing that he never commanded, nor ever came into his heart to command, as himself speaketh, how high a sin it is, and how near to blasphemy, we leave it to be judged. Jer. vii. 31.

Moreover, whereas all outward means of God's worship, by the affirmative of this commandment, are established, and the due performance thereof required, the Prelates persecute and thrust out the faithful ministers, which be the messengers of the Word, the ambassadors of God, the breakers of the Bread of Life; and with idle and idol shepherds, the slayers of the people, they fill up their places,—how many such they thrust in, and keep in, we cannot number.

They are fathers and favourers of the soul-murdering sins of non-residency and plurality, condemned by all the laws that can be named; neither can these consist with the office of a pastor.

We will give but a touch, because we have a whole treatise against those sins, which your Honours may command.

Never Papist so shameless as to plead or write for these

sins, so far as we know; yet some among us are not ashamed to do both. But this is no better than to plead and write for blood guiltiness, and to warrant it by a law. The main non-residents be their lords and masters; by reason whereof they become patrons to impropriate parsons, whom they have taught to sin, and maintain sin by precedent.

Another sin against the ordinances, is the justling out of the reading of the Word of God, to the number of 196 chapters, or thereabout, yea, and some whole books of scripture, in place whereof 134 chapters of the Apocrypha are thrust in, as of more use, edification, and esteem with them; witness their making of Scripture to give place to the Apocrypha upon a special feast, though it fall on the Lord's Day; and this is done, or to be done, by the Calendar, twenty several times in the year.

Yet more sin against the ordinances. To pass by their Lenton superstitious fast, with the expectation of Popish discipline in that particuilar, they keep out and hinder true fasting indeed, to the shame of this nation, and the handling on of inevitable destruction upon our heads; witness that of Isaiah. "In that day I called for weeping," &c. "but behold," &c. "Surely that iniquity shall not be purged from you till you die, saith the Lord of Hosts." Isaiah, xxii. 13, 14. This speech may make our ears tingle and hearts tremble.

If a fast at length be appointed, the Prelates will be sure to watch for spoiling of the pot with one coloquintida, or other of their own invention. Wherefore, we beseech your Honours, as you tender God's honour, and desire his presence to your proceedings, look to your fasts, that death be not in the pot; that instead of pacifying an angry God ye provoke him not more; for it is not more natural for Prelates to eat and drink, than from their hearts to hate a fast indeed to the Lord.

Many reasons we might give, but we desire this one to be thought on. If this duty were kept up, and set on foot upon all the right limbs, and duly plied *modo et forma* upon every just motive, they know it would find them out to be *nostri fundi calamitas*—the very bane of our being;

yea, this would blow them up, and all our sins and enemies with them. In this their hatred and fear of the duty appeareth. If any gather themselves together, as the Lord commandeth, to stay, if it be possible, the coming forth of the decree, they are watched with Argus eyes, and dragged along by Briarius his hands, as it were in despiteful opposition to God and his service, against the laws of the land, against the Crown and dignity of the King, against the temporal and eternal good of the State.

Yet this is not all; but if God's people, in their families upon the Lord's Day, fall to chew the cud, by the repetition of a sermon, helping some neighbours who have not such means, they are, without regard of the day, God's ordinance, or God himself, hauled or hurried before a Prelate; some are kept in pursuivants' hands; some bound over at no less cost than 6s. or a noble a-piece; some having scarce so much in the world. *O tempora! O mores!*

To shut up the further prosecution of the breaches of this precept, Where is the key of discipline?

As discipline is the soul of war, the spirit of policy, so it is the sceptre of Christ, swaying his own house according to his heart's desire.

And as a body without a soul, a camp or State without policy, are either dead carcasses, or bodies so benumbed, that they either do nothing, or that which is worse than nothing; so a Church without discipline is a lethargical or apoplectical body, wanting that animal spirit which should open and expel the drossy vapours of sin, and organise the said body.

Discipline is the chief commander in the camp-royal of God. It driveth the nail into the temples of rebellion itself. This is the only best physician for the purging out of peccant and pertinacious humours, the only surgeon for wounds and festered sores, and an exquisite bone-setter for fractures and luxations. This is Christ's own key, that shutteth out enemies and entertaineth friends. In a word, it is the best guard and fort, muniment and munition. Notwithstanding of all this excellence, as the synagogue of Rome, and all the limbs of that confused Babel, like nothing worse than the discipline of Christ's camp, so

the most of our nation may say with sorrow and grief in heart, as the disciples said to Paul of the Holy Ghost, Acts xix. 2,—“We have not so much as heard whether there be a Holy Ghost;” so all this time we have scarcely heard whether there be any such thing as discipline. And is not this gross affected ignorance, yea a fearful judgment inflicted on us? For as sure as Christ hath a house, so sure he hath keys to that house, and that no more, no fewer, nor other than he hath appointed.

These, men may not chop, change, or counterfeit at their pleasure, except they will turn picklocks. Christ's keys are delivered in the Word, Matt. xvi. 19, and xviii. 16, John xx. 23, and xxi. 17, viz. the power and use of the Word and discipline, guiding and guarding all other ordinances, the use and authority whereof is also by practice manifested in the same; so that discipline or Church-government is a main key of the kingdom of Heaven. Can any man think that Christ would leave his house destitute of some form of government, “being faithful in all his house as Moses was?” Heb. iii. 2. or that any better form of government could be devised by man? (for every change should be to the better.) Yet the Prelates and their champions bear the people in hand, that there is no certain, unchangeable, complete form of policy or government of Christ's Church to be found in the Scriptures,\* which is flat against Scripture, practice, and reason, as hath been fully proved in a work unanswerable; for they may as well say that Christ hath no house, as to affirm it to be changeable, which cannot be to the better, therefore not at all. It is true the Prelates, enemies to Christ's government, speak contumeliously of discipline, calling it a fancy or novelty, a mere human device; and they would bear the world in hand that Calvin was the first author of it, as D. Downam, Bishop Bilson, Saravia, and Bishop King; but they do just in this as the Papists do with our religion, who will have Luther to be the author of it. In this the Prelates' opinion and practice is much like that of the Lacedemonians, defended by Plato, viz. to have no walls about

\* Hook. Bilson de gubern. pag. 167—B. Whitg. Answ. to the abstract, pag. 58.

their city, but the citizens' valour;\* but as their unsound opinion, and Plato his defence are refuted by Aristotle as very presumptuous, dangerous, and bloody to a commonwealth, so the want of the walls of discipline layeth a Church open to all manner of mischief and danger, both from foreign and domestic foes. But in this they differ from the Lacedemonians; they stood upon the worth and valour of their citizens; but the Prelates do not only unmantle the walls, but also cashier the very best forces, as though they meant to destroy and rase the foundation of the city of God.

The utility and necessity of discipline cannot enough be expressed. It is a special note of the Church, though not constituting a Church, yet flowing properly from the essence of a Church. It is most necessary for the external subsistence or well-being of the Church; it is also a very necessary means for the obtaining of the greatest good of the Church.

They themselves confess that some form of government is necessary, (as Bishops Whitgift, Bancroft, Bilson, Downam,) for they hold it, as Keckerman speaketh, a cyclopathical, or confused multitude, *ἡ δὲ ἐκκλησία ὡς ἀνέστη*,—where none govern, and none obey. What government is then like to the government of Christ!

This is the guard that keepeth out errors of doctrine, and corruptions of manner; this is the scythe that cutteth down sin; this maketh the tallest rebel in sin to stoop; this strengtheneth the hands, and comforteth the hearts of God's people; this maketh a sweet harmony and conceinne order in the Church and commonwealth, as appeareth by that commonwealth of Geneva, formerly instanced, admired by all nations that look upon it with a single eye. By the contrary, where this is altogether wanting, or a bare empty cask, or mere show and shadow of it remaineth, there is nothing but the chaos of confusion, or, to speak with the spirit, there is nothing but wretchedness, that is, ignorance of our own misery, beggarliness, blindness, and nakedness, Rev. iii. 17; but we will not know

\* Lib. 7, de Opt. Rep.



it, nay, our Prelates will not have us to know it. This golden sceptre they cannot endure, for it crosseth the Pope's leaden sceptre, by which they rule all and domineer over all,—we mean Antichristian discipline, which the greatest champions of Rome both highly commend, and in it exceedingly insult over the Puritans, as they call them, and all the Reformed Churches; witness Stapleton and Scultingius :\*—"This forty years," say they, "the English bishops have retained the discipline of the Catholics, in aугre the Puritans' hearts." What impiety, injustice, and tyranny is this, to waste the vineyard of the Lord, to silence, suspend, depose, and imprison the keepers and dressers of the same; to break down the walls and hedges of it; to rear up an Antichristian fort in it, and to plant Popish Canons upon it?

Is this to defend Zion, or is it not to mix the English See with fire to consume Zion? Is this to make glad the hearts, and to strengthen the weak knees of God's people? Rev. iii. 2; or is it not rather to fill the bosoms of the Philistines with triumphant joy, and to fill with shame (so far as they can) the faces of all Reformed Churches?

By this all men may know whose servants these great lords be.

Before we shut up the discourse of the sinning against this commandment, it shall not be amiss to lay the finger upon an old sore of theirs, newly festered, namely, the barring the printing of all books from the press, which might enlighten the people with love of the truth of Christ's government, and the purity of his ordinances, and might make them hate their Antichristian calling, and impure devices in God's worship.

In this they deal with us, as the Rectors of the Jesuits do in their Societies, who strictly interdict both young and old the reading or having of Protestant books, which made their convert Spalato to say, or rather to dissemble, that this was the prime and principal cause of his suspecting of the Popish religion.†

The Prelates do not only oppose such books as oppose

\* Triplicat. Arti. Whita, c. 19. Hierarch. Anachrys. lib. 2, p. 45.

† Consil. profec.

their tyranny and trumpery, interdicting and menacing people from the reading of them, but they also imprison, banish, yea, and kill the authors of them.

If anything by God's good hand pass the press, either at home or abroad, which crosseth their tenor, or speaketh home for the tenor of Christ, it must either go through purgatory or through the fire, such is their expurgatory trial. Instance D. Whitaker's work, otherwise published after his death than in his life; also Mr. Sprint's *Cassander*, Spalato's sum of his 9th book concerning ministers' maintenance. Not to be tedious, be pleased to view Bucanus' institutions, translated into English, and printed in London *anno* 1616, the year after that they were printed in Geneva; in this they make him speak (not through the fault of the translator, but by a coining and clipping authority) the things he never spake indeed.

They invert the order, they take away both questions and answers, they turn affirmatives into negatives, and negatives into affirmatives, a number of instances we can give, but let a taste suffice. The question of the marriage of the innocent party divorced, is quite left out. *De conjugio*, quest. 13.

So a great part of the question of the orders of ministers, quest. 25. Also the question of the sign of the cross in baptism, *quest. de Baptis.* quest. 19, and many others. What the leaving out of the most part of the answer to the question of Naboth's denying Ahab his vineyard meaneth, quest. 75, we leave to your Honours' judgment; but now they are grown to a further height—for as they would never suffer the wall of discipline to be built, so now they are like to ruin the city of the Word itself, by reserving of the presses, for the setting forth and trimming up their own projects and Arminianism, the very gatehouse of Popery; but as for the counter-pleas or preservatives against such poisonable drugs, they will suffer none to pass, yea, though there be no matter of controversy, yet it is controversy to them if it be the truth.

And so much for this commandment, against which we desire your Honours to observe what a world of sins arise from the Prelacy.

As for the third commandment—to pass by their own ordinary oaths, (which they account but petty ones,) and also the bloody oaths of their swaggering servants, and the roaring speeches of their jovial chaplains, being a wondrous evil precedent to all about them—how doth their profane carriage, the ruffian-like revelling behaviour of their chaplains, (mocking of ministers, reproving swearing, and other sins,) set an edge upon the sin of swearing, when swearers know how such reprovers shall be dealt with?

Again, how is the name of God profaned by that illegal extorted oath *ex officio*? by the battologies and tautologies, lenton curses, and adjurations of the service-book and litany; besides the fearful roaring, racking, and torturing of the word in their Cathedral Churches?

To the fourth commandment, (besides their exemplary profaning of the Lord's day by themselves and families,) it is a lamentable case to hear and see how in their commencements, by school disputes, in their sermons and discourses, the morality of the Sabbath is brought in question, and to the great dishonour of God, and grief of his people, they maintain the non-morality of it; and not only so, but they oppose themselves to the reformation and keeping of it; witness their hand against the magistracy of the City of London in that business. And for that flying book of toleration for profaning of the Sabbath, the desire of the monstrously profane, and the procurement of some Prelate, concurred to the begetting of it, and bringing it to be authorised.

Lastly, they take off the leaders of God's families in the sanctifying of the Sabbath; and so much, as briefly as we could, for the sins of the first table, taking footing and butting upon the Prelates.

Now, to come to the sins of the second table. First, they sin with a high hand against the King's Majesty, and that first in respect of his soul's good; they speak evil to him of the truth of God, and of the servants of the truth, whereby a King's heart may be let loose from the fear of his God, and given over to supine negligence, deluding pleasures, and an evil conceit of the precious truth, and of his best and loving friends and subjects. Just according

to that speech of the Prophet, "They that make the King glad with their wickedness, and the Princes with their lies," Hosea, vii. 3. Of which place the foregoing words explain the meaning, according to the scope of the Spirit, and the current of interpreters, namely, by their corrupt lives and false suggestions, they corrupt the King, forestalling his judgment against the good and goodness.

Hence one well observeth, "that the sins of Prelates corrupting Princes, hindereth the good of the subjects,"\* so that we force not the text.

For the further proof of this, with what false suggestions did the Prelates abuse their ingenuous and royal Queen Elizabeth, against the true offices and officers of the Court of Heaven upon earth?

How was the late King pressed, as a cart under sheaves, to blanch and abandon the ordinances, to disgrace and discountenance his chariots and horsemen, in which lay more strength than in all his councils and forces? How was he pressed to the putting down of lectures?

To give an instance of these evil offices, we have heard that the King, upon occasion given, enquired of the Venetian Extraordinary Ambassadors, what means the people in their territories, and other isles of Italy, had for their souls? They made answer to this effect,—that their Liturgy and Book of Homilies (proportioned in number to the Sabbaths of the year) were read in their Churches. "Alas!" said the King, "that is poor stuff." To which a Prelate (being by) replied,—"That it should be better for his Majesty's State, and the state of his kingdoms, if there were more Homilies, and less preaching. For there was more love," said he, "among subjects themselves, more loyalty to their Prince, more prosperity to the State, when it was so, than since the time that nothing would serve but preaching." At which speech the King looked hard upon him, and said no more.

If the learned judges, and learned counsellors at law, and all understanding statesmen, do hold and profess it a principle of State, that suggestors and instigators of a King to

\* *Peccata Prælatorum.* Steph. in locum.

cut the eords of his own laws, are worthy of condign punishment in the highest degree, what are these men worthy, that ineite the King to neglect or rejeet the commandments of his God? To that purpose another of them, as we are informed, told the same King, "That all the Church should never be at rest, till such two worthy ministers (whose names we spare) were hanged up, one in the South, another in the North."

Secondly, they are against the honour of the King. For as it was a stain to the good Kings of Judah, (notwithstanding all their careful reformation and maintenance of true religion,) that they took not away the high places; instance Amaziah and Jehoshaphat, which high places Hezekiah and Josiah removed, to the great honour of their names, 1 Kings, xxii. 43, 2 Kings, xiv. 4, xviii. 14, xxiii. 25; so these men wonderfully eclipse, if not deface, the honour of our Sovereign, not only in stating the altar of Damascus, that is their own or Popish ceremonies, with the altar of God's ordinances, but in suffering Baal-peor to show his face openly, which must of necessity make the wrath of God break in upon us.

"It is the King's honour," saith Solomon, "to search out a matter from the bottom," Prov. xxv. 2, as the word signifieth, which is to be understood in things concerning God's glory, his own honour, and the good of the State; but they vail our Sovereign in the first of these, which indeed should be the perspective to the rest, to bring them home in their due quantities; how then should his honour truly flourish?

Thirdly, they transgress highly against his royal crown and dignity, as hath been shown, in the maintenance of foreign jurisdiction.

Fourthly, they are against his prerogative royal, not only maintaining their calling to be *jure divino*, but also in keeping courts in their own name.

Fifthly, they weaken the strength of the King's state; for as the hovering of the Israelites' minds after Saul's house, weakened the pillars of the house of David, though anointed and established by the Lord, so the hovering of our English Romanists, after Rome's primacy, doth distract

and enervate dangerously the strength of his Majesty's state. And who be the main poles of the tent of their hope, but the Prelacy? encouraging them further by suppressing and disgracing Rome's chiefest adversaries, under the name of the Puritans, so that which is the weakening of his friends, is the strengthening of his foes. And that thus they do, let their Canons, advertisements, visitation articles, their open clamours and calumnies from pulpits, comparing them with Jesuits, and, lastly, their daily proceeding against them in their courts, bear witness.

Sixthly, They devour the King's wealth; for as the wealth of the subject is the wealth of the King, so the impoverishing and spoiling of the subject is the impoverishing and spoiling of the King. For exacting from the subject: let first a query be made, whether they rake not out of the ministers *viis et modis computatis computandis* an £100,000 *per annum*?

And as much more out of the people's purses for visitation fees, pleas, and jangling matters, besides the great sums they raise for probates of wills. What a rabble of officers, as Chancellors, Commissaries, Archdeacons, and others keep they for the emptying of the people's purses, and filling of the land full of all manner of sin, as swearing, drunkenness, whoredom, pride, idleness, &c.; witness their filthy and rotten speeches in disgrace of God's people, which we loathe to name; as also their patronising of sin, and plaguing of professors in their Courts. What a numberless number of moths, drones, and caterpillars they keep in their Cathedral and Collegiate churches, we are not able to express. Some have summed them up to the number of 22,000, or thereabout; what a huge deal of means will so many sharks devour.

Seventh, and lastly, they are against the safety of his Majesty's person, in maintaining the hopes of Popish traitors, who, upon all occasions, are ready to attempt and commit treason against him and the State; witness the many plots and deep treasons contrived against our Kings and State these sixty-eight years. As they sin against the King, so they sin against all his subjects; as first against his ministers, from whom and whose families,

against the laws of God and the land, they have taken both livelihood and life, for some have finished their lives in prison; and some at this day, being poor and aged, have much ado to get bread to eat; but, worse than all this, they stop their ministry, which is dearer to them than life and liberty. How bitterly and basely have they abused them in their Courts and palaces; what numbers have they at several times silenced?

It is extant in record, that in *anno* 1604, about 271 ministers were questioned for not subscribing or non-conforming, of which number about 70 were deprived of their livings, about 113 not suffered to preach, and about 94 under admonition; all which cruelties are done upon them and theirs for not subscribing to a book, whereunto to subscribe is flat against the law, as hath been discovered.

But in very deed their quarrel is against the preaching of the gospel, which cannot stand, as we have shown, with the standing of the hierarchy. For it is clear, both against the statute, and the late King's mind in his conference at Hampton Court, that men once admitted should be ejected or cast out for not subscribing. Citing that of the poet:—

“*Turpius ejicitur quam non admittitur hospes.*”

2. They sin exceedingly against the good estate and sanctimony of the King's household government, whereof the ministers ordinarily are men of their moulding, looking more for preferment than caring for the souls; they feed them with some frothy stuff, as noble Prince Henry well observed, whereby not only much looseness, but also perplexity, for want of means, assault them. For as profuse giving exhausteth the fountain, so except the fountain of princely liberality be ever sending some refreshing streams to moisten the dryness of their hot-livered servants, they fall quickly either into a consumption, or else into a dropsy of indirect courses, which cannot but reflect upon their King and master. Now, since his Majesty, by reason of his many employments, cannot help them as he would, out of his own means, with some of the Prelates' needless and

hurtful abundance, he may supply his servants' wants, and do much good with the rest.

But, to go on, they sin also against all his Majesty's subjects.

And at first, in tyrannising over their souls and bodies in the courses of their unjust Courts; which, as a noble man observeth, are opposite to all the Courts of the kingdom, by reason of the exercise of sole authority. The bishop citeth alone, accuseth alone, censureth and excommunicateth alone; but, saith he, Kings and monarchs have their councils. All temporal Courts have more wherein their authority doth rest; as the High Court of Parliament, King's Bench, Common Pleas, Chancery, Star-chamber, and all the rest. And so it is in foreign kingdoms; witness the Parliaments in France. But the Pre-late doth all himself, and that in matters of higher nature than the highest temporal affairs; which is a thing, saith he, past all example, and for which they can render no reason. That Popish tyranny, indeed, whereby they exalt themselves above all that is called God, is the very ground of it, and best reason they can render.

Out of their presumption, they dare cross, by their Courts, the highest Court of the kingdom, viz. the Parliament, for which saucy courses, our Kings have secluded them the Court of Parliament. Instance Edward I.,\* who called a Parliament of his nobility and commons, secluding the clergy both from Parliament and protection.

2. They sin against the subjects, in bereaving them of their faithful shepherds, in removing the dogs that should keep, and the watchmen that should watch the flocks; so they are left a prey to the wolves and foxes, of which loss, implying danger, if the people were sensible, they would make more ado than Micah made for his idolatrous Levite.

But they are now as men forgotten, and their cause is so little in request, that all the ministers almost give way, yet with bowing down between two burthens, what a pressure of servitude they put upon honest and faithful ministers—their silent sorrows, and abrupt complaints, for

\* Anno 1295.



service put upon them sore against their hearts, do testify. As for such in the ministry as are their devoted servants, they rejoice in the flesh by making the peoples' burthens heavier.

The Prelates set some as the Egyptian task-masters over the people, to see them do their work; wherein, if the people fail never so little with the task-masters, they are punished. Our ministers are used as the Romans used the vestal virgins—they are beaten if they keep not in the Romish holy fire.

As for the peoples' zeal, sincerity, holiness, and labour of love,

The smoke out of the bottomless pit hath blasted them exceedingly. For as the strict keeping of the first table bindeth on the duties of the second table, so remissness or mixture in the first maketh us loose in the duties of the second; and if they yield not to all, or be somewhat more strict in life and duties, what a hurrying to their courts, what a polling of their purses, and what a pondering with their execrations do they keep against them? which, according to the Scriptures, Councils, and Fathers, should only be inflicted for criminal causes. As the Apostle speaketh concerning an heretic, Tit. iii. 10—"After once or twice admonition, reject him:" *Ob criminales tantum causas et valde graves*—for great and weighty, yea heinous offences, saith the Council,\* they shall be only excommunicated.

They abuse also egregiously the writ *de excommunicato capiendo*, which should run only upon criminal causes—as heresy, denying to come at church, incontineney, usury, simony, perjury, idolatry. But for any of those, they neither cite nor censure God's people, because they have no grounds, and therefore they are not liable to this writ. Yet what case God's people are in, by reason of this unjust proceeding, it is not unknown to your Honours.

To make up the full cup of affliction—by warrants and commitments from the High Commission, people be cast into a black, melancholy Golgotha or filthy prison, erected

\* Concil. Aug. cap. 23.

in the middle of the city, against the liberty of the same. This is like the lion's den, out of which very few are delivered with their lives, except it be upon very ill terms; witness the yet crying blood of two honest men within or about these three years, and a third had his deadly wound, besides the death of others in the other prisons. Instance these two worthy and famous men, sacrificed to the prison of the gatehouse, together with sundry worthies of the Scottish nation, whose blood, by their means, was dried up and drained out in the prison.

This cruel course is absolutely against his Majesty's laws and the privilege of a subject; for the statute for the Prelates' imprisoning and lawless oath took place in the height of Popery, as hath been shown, in the time of Henry IV. whereto the commons, as it is witnessed, never consented.

For the further discovery of the evil of the Prelates' prisons, and their imprisoning, give us leave to commend to your view from the learned, the unhappy, yea hellish, beginning of it, when the mystery of iniquity was drawn to a head—then began the scarlet whore to put out the black flag of imprisonment against the people of God that would not receive the mark of the beast; witness the collections of the learned. *Eugenius primus post vacationem Romanæ sedis, &c.\** “Eugenius I. after the vacancy of the See of Rome for the space of four months, was made Pope; who, not regarding ecclesiastical affairs, or the furtherance of the gospel, gave in charge, about the year of our Lord 656, that bishops should have their prisons, bereaving (say they,) the magistrate of the sword, not for the punishing of idolaters, adulterers, &c. of which there were great abundance, but to punish and pine heretics, (as they called them,) who would not hear and adore the throne of the beast.”

“Gregory I.,” saith the author, “hath left a written testimony, what the judgment of the ancient canons is, of such bishops as will have men to fear them for their prisons: Their fatherhood should know,” saith he, “that they should be *pastores non-percussiores*, feeders not strikers, *nova pre-*

\* Catalog. test. verit. p. 656.

*dicatio quæ verberibus exigit fidem.* It is a new kind of teaching, to make men believe with blows; but Eugenius and his successors," saith the author, "scorned and condemned this divinity."

Have not our Prelates conned their Father's lecture pretty well? Yes, sure; for who feel the smart of their prisons? Not the idolater or vile person, yea not the professed Atheist, the canker-fretting Arminian, or State-betraying Jesuit—for with all of these they are hail fellow well met; but the grand transgressors, the Puritans, shall be sure of the vcriest dog-hole in all the bishops' den, though the Jesuits had wont to have the rougher words. With these their prisons they so terrify God's people, that they often say, and swear, and do, they know not what. These are their Herculean arguments wherewith they conclude all in Bocardo\* that dare deny the dung of their Augean stable to be good gold for the altar of God; but the law is clear, we need not inform your Honours, that none should be imprisoned, *nisi per legale judicium parium, aut per legem terræ*†—that is, upon a judicious process, by a legal trial, or by the law of the land. Neither doth that Act, from whence they would ground their commission, give any power, but rather a restraint to their imprisoning and fining; for if it did, it should cross the law of the land; yea, the power of the Commission, so expounded, crosseth the statute itself,‡ as by judicious lawyers hath been learnedly observed. Besides, there is a statute flatly against it.

Further, if they had such power, to what use serveth that writ *de excommunicato capiendo*? So that it is more than evident their fining and imprisoning are altogether against the laws of the land, the tenor of the power by which they hold, and the course of their own proceedings.

4. They sin highly against the nobility and gentry; for besides their sinning against their souls, in keeping out a powerful ministry, they intrude upon secular offices due to the nobility and gentry, and that against the law of

\* 2 Henr. IV. c. 15. Fox. † Magna Cart. c. 29; Edw. IV. c. 2; Edw. III. c. 3. ‡ Fitz. nature. Br. pp. 51, 52; Edw. III. 15, c. 6.

God, the nature of callings, the Canon law, and the law of nations.

Hubert was Archbishop of Canterbury, Lord Chancellor of England, and Lord Chief Justice, all at once. Instances there be too many, and that of our own times, contrary to the act of the Council at Oxford, holden by Stephen Langton,—*ne clerici jurisdictiones exerçant seculares*,—that is, no clergyman should exercise any temporal function.

Mathew Parisiensis maketh mention of the Pope's injunction here in England, to take the great seal from a bishop, being Lord-keeper for the time.

It is observed by one, "that it never went well with that State, where the clergy hath borne temporal offices, or where they are Counsellors of State."

It is a disgraceful affront to the nobility, judges, and gentry, as though they were not worthy or fit for the places. The like may be said of ministers, being Justices of the Peace.

That this their temporal jurisdiction is opposite to the law of God, it is manifest from these words,—“The Kings of the Gentiles exercise lordship over them, &c., but ye shall not do so,” Luke xxii. 25, 26; Matth. xx. 25, by the which places the Prelacy is so confounded, that they fall in with the Rhemists, by wrangling to wrest the meaning of the Spirit. These places, say the Prelates and Rhemists, forbid tyrannous lordship and government, but not a just and upright government.

In which cavil your Honours may justly wonder that men will be so shameless. For, first, we must consider, that our Saviour answereth his disciples to their question according to their desire. Now, could they be so impudent as to desire to play the tyrants? no, sure. It is tyranny so to expound the place. But their desire was of a lawful pre-eminence *in idoneo subjecto*, in a subject capable of it, and tells them plainly they must have no such office.

It is most true, as it is noted, that he barreth in his answer all ambitious Prelacy, being the greatest tyranny, which the disciples desired not; but further, he denies to them all temporal pre-eminence, lawful in itself, but not for

them, as he cleareth by the instance of the dominion of worldly rulers; and the more to dissuade them from it, he presseth his own example, Luke xxii. 27, and thus he answers the question. All orthodox expositors, both ancient and modern, accord in this truth.

*Indicatur ministratio, interdicatur dominatio*, (Bernard. de Consid. Lib. 2.)—The ministry commanded, but dominion forbidden.

"We should be free," saith Hierome, "from secular affairs, that we may please Christ."—"It is not for a minister," saith Ambrose, "to have two offices." Father Latimer asketh the Prelates, if it were their offices to be courting it? Sermon v. to Edward VI., in 1 Cor. vi. 4. "*Non utrumque gladium Petro*," saith Beza, "he gave not both the swords to Peter or any other Apostle," in annot. 1 Cor. vi. Bellarmine, the Cardinal, is expressly for this truth, commenting on our Saviour's words, Luke xii. 14, who made me a judge, &c. *Admonet Episcopum ut nec index litium, nec arbiter facultatum sit*, he warneth a bishop, neither to be judge in terrene controversies, nor a determiner of men's rights.—*De Pontifi. lib. 5, cap. 10.*

To the same effect, upon the same place, Franciscus Turrianus speaketh prettily and pithily—*Quid dicturi sunt Episcopi ad illud Christi, quis constituit me judicem?* &c.\*—When bishops take secular power upon them, what will they answer to that of Christ, who made me a judge or divider amongst you? In doing so he saith,—*Seipsos ex summis minimos faciunt*—they make themselves to become the least. Not unlike to that of the Corinthians—"Set them to judge, who are least esteemed in the Church," 1 Cor. vi. 4. Neither, hence, can it be collected, as the Papist would force it, that the spirituality (as they call it) or the ministry is in place above the magistracy, but that only the object of their calling is higher, and therefore their taking upon them a temporal judicature is an abasing of the ministry.

To the same purpose, the foresaid author applieth the parable of the trees choosing a King,—“The trees went

\* Lib. 8. constit. Apost. c. 46.

forth on a time to anoint a King over them, and they said unto the olive tree, reign thou over us,' &c. *In Episcopos plane convenit.* "It hitteth the bishops' right," saith he, "for they leave the sweet enlightening, enlivening word, and betake themselves to reign in the judgment-seats of secular affairs, and so they become not olives, fig-trees, and vines, but very brambles; for why, as the Apostle, Acts vi. 2, should they leave the word to serve at tables? and if, as the Spirit speaketh, no man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier, 2 Tim. ii. 4,—*Ergo, Episcopi qui lites, sive res seculares, &c.*—A bishop, therefore, that taketh upon him the judgment of secular things, sheweth plainly that he warreth not for God, and so he cannot please him."

The Canon law condemns expressly *χοσμήναλ φροντίδας*,—secular cares in the ministers. For this truth also counsels are current, *ne officium habeant*, &c. Let not any minister have the office of a secular governor. Consil. Tollet.

As for the laws of nations; as the callings are of a distinct nature, so all nations have ordinarily had a care to keep them distinct.

Fabius Maximus is commended for opposing the choosing of Æmilius Regulus to be Consul, because he was a Quirinal Priest; but it is objected, that good Princes do put that dignity upon them. Junius answereth, Though they were good, they did not well.\*

Secondly, the greatest monarch cannot put things together that God hath distinguished.

3. As good Princes, out of good affection, without judgment, as the foresaid judicious man observes, put this authority upon them, so other good Princes, for the tyranny, pride, and oppression that thereupon ensued, took it quite away from them, upon the evil ground and sinful effects of civil jurisdiction in the Prelacy.†

Petrus Ferrariensis is bold to call the misplacers of this power, *Stultos Cæsares*, foolish Emperors.‡

\* Etsi pii : non pie fecerunt de Pontif. lib. 5, c. 4, note 12, 13.

† Niceph. lib. 14, c. 39. ‡ Catolog. test. verit. page 856.

1. Some may further object the antiquity of this mixed government, or third state, as they call it. For answer. 1. Custom aggravates sin. 2. This temporal dignity of theirs, from our Kings, to be Barons, and to have place in Parliament, &c. is, as the learned witnesseth, not much above 400 years' standing.\*

The author of the abstract is of that mind, that Henry the Second was the first that put this dignity upon the Prelates, to sit in Parliament and the Star Chamber,† taking his ground from Math. Paris. *Sicut cæteri Barones debent interesse*, &c.‡—"Bishops and archbishops, as they have their possessions, so shall they have their baronies from the King, and sit in courts of judgment, as other barons, till it come to matter of life or member." There is no recital here of former grants, as apparently there would have been, if there had been any such.

A certain writer of the Ecclesiastical History, shows sundry instances of Parliamentary laws, without either presence or consent of the Prelates;§ yea, King Edward the First, as we have shown, *excluso clero*, as one saith, thrusting out the Prelates, enacted laws with his barons and commons.

In the reign of Philip de Vallois, the French King, it was enacted, That no priest, or ecclesiastical person, should be deputed to assist at the Parliament, or where the affairs of State should be determined or treated.

The reason is penned also—Because they should wait upon their spiritual functions. By all this, wherein we could have been much larger, your Honours may consider what wrong this amphibian brood doth to the office of the ministry, what indignity to yourselves, what hurt to the Church, King, and State.

The words of a glorious martyr are like to be too truly verified of us:—"Woe to that kingdom where they are either of the Council or of the Parliament; yea, their counsel," saith he, "is as profitable to King or State, as the fox to geese, or the wolves to sheep."||

\* Willett. Synop. contr. 5, pp. 242. † Page 216. ‡ Edit. Tiguri. anno 1589, p. 97. § P. 167, Et sequent. || Tindall in his Treatise of Obedience of a Christian Man, p. 152.

2. Further, they possess too much of that whereof the nobility hath too little—for nobility, without means, is as colours without arms; for which cause Henry the Fifth determined in Parliament to have taken some part of the Prelates' means, and given to the nobility.

But cunning Arundel found a trick to turn him off, setting his martial spirits upon the wars of France, whereunto the clergy contributed very largely, to keep their coats undivided.

To draw to an end of ripping up this endless sinning, they sin more particularly against their officers and instruments, by whom they are served and upholden, as chancellors, archdeacons, officials, church-wardens, and parish clerks. Of all those, or of any one of them, is there any ground from God's word, or institution from Christ? yea, are they not all the chips of that old block Antichrist? Were it not a saucy part for any subject whomsoever, to thrust out the officers of the King's house or State, established by the ancient laws of the land, without consulting with the King, or without any order from him? Yes, sure; for common sense would condemn it. How much more impudent boldness is it, to thrust out the officers of God's house, appointed expressly in his word, and to foist in such as serve, for nothing but to maintain the kingdom of Antichrist, and to bring sin and judgment upon a nation?

For further clearing of the evil condition of their offices, give us leave to present you with a short view of the particulars.

1. For chancellors, archdeacons, and officials, let us speak to them under the name of officials, for they are all subordinate in evil offices to the Prelates. If the officials' place and case be naught, so must the superior places and cases of such be to whom and which they are deputed. Now, for the woful condition of officials, let them hear what Petrus Blecenses, a learned and devout man, about the year 1150, speaketh. In an epistle to a certain official, whom he desired to pull as a brand out of the fire, he writeth thus,—*Exceas Babilon, et Ur Chaldeorum*:—"Get thee out," saith he, "out of Babylon, or Ur of the



Chaldeans," meaning his place. *Ministerium enim est damnatissimæ villicationis*:—"It is an office," saith he, "of a most damnable stewardship." *Verbum non est a nomine officii, sed a verbo officio*,—"The word," saith he, "is not from the noun *officium*, or a place of some useful charge, but from *officio*, to hurt or offend." And hence he maketh such verses as the time would afford; yea, they may well serve, for the place is worse than the verses.

Nam genus est hominum, quod dicitur offici-perda  
 Officio est verbum crudele nimis, et acerbum  
 Dictio plena malis, hinc dicitur officialis.

A kind of inofficious men there be,  
 Derived from a sharp and cruel stem,  
*Officio*, to hurt; so hence we see  
 The word official is a wicked name.

*Vice Episcopi oves tondet, emungit et excoriat, sic Episcopi longa manubona aliena dirimunt, &c. Dissimulant peccata; Ergo relinque officiale officium Ministerium damnationis.*

"Being vice-bishops," saith he, "they shear and squeeze, yea, and pull the skin off the people; give over, therefore, that official office, being a service rejected of God." Yea, let all bishops, archdeacons, and officials hear what Johannes Sarisburiensis, of the same time, saith of them and their places,—*Peccata populi comedunt et vestiuntur*,—They eat and are clothed with the sins of the people.

As for chancellors, they are the after-birth of the Prelates' lordship, wherein they have overtpt all other earls and barons, for none but Kings, Princes, and Universities have their chancellors.

Further, for Churchwardens: they sin most against them, and cause them to sin most of any of the people; they make them the instruments of much sin. If they be wicked men, then it is their meat and drink to insnare a faithful minister, and to afflict God's people; but if they be good men, they must either shift their dwellings, to shun that unlawful and hurtful office, to the undoing, it may be, of their calling and family, or they must lie in prison, or,

\* In Policrato suo, lib. 5, c. 16.

which is worst of all, undergo the office with a reluctance in conscience, being enslaved to Antichristian governors; howsoever, they do no more hurt to God's people. We speak what we know; several of God's people have felt heavy pangs of conscience for it upon their deathbeds. If the calling were of God, good men would hold it (being lawfully called) rather an honour than a burden to their conscience, *nam res bona neminem bonum scandalizat*,—a good thing gives offence to no good men; but by the office they become in very deed the counterfeits of God's officers, and the Pope's promoters. They swear and do they know not what, yea, they infringe the laws of the land, being made instruments to afflict God's people; by serving of foreign jurisdiction, they sin against the King's Majesty. All these are more than manifest, by their serving of the sinful courses of Prelacy, in all which they are instruments and accessories.

The greatness of their sin will appear by a view of the particulars wherein they serve, being directly against the same laws which the Prelates transgress.

Moreover, they sin against the parish clerks, who are the right eye of their spiteful Courts, for their office, what are they?—be it with reverence spoken—a very crew of holy-water dishclouts.

There are, no doubt, honest men amongst them, and the more pity they should serve sin, but for the greater part, they are thorns in the eyes and pricks in the sides of God's ministers and good people. These are the knights of the Cross, the keepers of the Pope's wardrobe, the lords of misrule, and, in a word, the great masters of revels; as for pursuivants and summoners, they make them nothing but the servants of sin.

These Prelates sin also against all the wicked of the land, of whose wickedness and profaneness they are the very tent and tabernacle, and by opposing all good means, they strengthen the hands of the wicked.

Lastly, they sin against themselves, their own souls and consciences especially.

1. For worldly pomp and wealth, they enter upon an unlawful calling.

2. They cause others to sin.

3. They bring the blood of many good men and their families upon their heads.

4. They hazard, if not lose, all comfort in time of their greatest need, when they come to give up their accounts.

Some dying like Nabal, their hearts being dead before they are dead; some never casting about for any comfort; some crying out they have made a bad exchange.

One in terror of conscience told his wife, "that he would not endure one of those pangs which he had suffered for that woful calling for a world; and therefore charged her not to reserve any thing of the revenue of the bishoprick, but to give it to the poor; for if she put any of it into her stock, it would bring a curse upon it, and consume it."

We could further relate what horrible plights they have put good men into upon their death-beds, by forcing them to conform, crying out that to save their means in their service, they had tipt their tongues, or bitten God's people, for which they smarted. Others, within a few days after their subscription, upon more serious conference with their own consciences, discovering their error, have languished to the death.—Humble Supplicat. p. 41. "Yea, we doubt not," says the same author, "that when it shall please the Lord to honour his Churches with the free liberty of his ordinances, that the subscribers and conformers will then cry out with the Bishops of Asia—*Nos non nostra voluntate sed necessitate aducti subscripsimus, non animo, sed verbis tantum consensimus* : \* we subscribed not willingly, but upon constraint, not with heart, but with hand, them that coined distinction will not hold, to subscribe against the mind, but not against the conscience."

But so much may suffice to have said of our sins, whereof we have shown at large them to be the special cause.

Now we come to our judgments, whereof we affirm also them to be the cause according to that rule—"whatsoever is the cause of a cause, is also the cause of the effect proceeding from that cause."

Judgments are either spiritual or temporal; spiritual, as

\* Evagr. Hist. lib. 3, cap. 9.

the departing of God's presence, and that insensibly, we not lamenting after him as we should.

2. A breaking of the staff or power of the means; for all the plenty we enjoy, yet the right arm and right eye, that is the convincing and controlling power of the vision, is cut off.

3. A decay of graces.

4. A benumbed, senseless, and groundless security, from the spirit of slumber which is upon us.

5. Fearful cowardice and hardness of heart, so that we cannot mourn.

6. Self-love, in every one seeking his own, and none that which is the Lord Jesus Christ's.

7. A withdrawing of the right hand of fellowship.

And, lastly, a bold contempt of God's judgments.

Whence are all these, but from the Prelates keeping Christ at the door? They abandon him, and will not suffer him to dwell with us. They vassal us so at their pleasure, that God taketh no pleasure in us. They will have what they will, and we must give God no more than they will.

The ministers are in bonds, and the word in bonds; there are none to cut the cords of their tyranny, and to set Christ at liberty. How should the men or means be powerful among us? How should we thrive in grace, when the enemies of grace and God's glory command us? How should we be enlarged in our hearts, when they keep us strait in our bowels towards Christ? How should we be stout in our own cause, when we dare not be seen in Christ's cause? And how should we love God and one another, when we hate not with a perfect hatred them that are his greatest enemies?

Many more great and fearful spiritual judgments overflowing this land, we might relate, if time would give us leave; as punishing sin with sin, which indeed is the greatest punishment that ever God inflicted on his people. "Thine own wickedness shall correct thee, and thy turning back shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord," Jer. ii. 19. And surely it must be so, because this sin of

the hierarchy is the only sin of the land maintained by a law, whose authority is pressed upon people, who, either without conscience or against conscience, embrace it; and, therefore, just it is with God to punish this high and capital sin, with other sins of a high nature.

Now we come to temporal judgments, whereof, to our shame, we are more sensible than of the spiritual; and yet in very deed less sensible than we should be. It is too true of us, that "evil men understand not judgment," Prov. xxviii. 5; that is to say, in the true nature of it, in the sting of it, and in the causes of it. The reason is well implied in the same place—because "we seek not the Lord in it;" we attend not what he speaketh in judgment, and what he would have us to do by it; for, if we sought the Lord, as it is there, we should understand. But, to pass the scoffers of God's judgments, even we, who profess ourselves to be more sensible, make a deceiving sense our judge in this enquiry; if the smart be not on ourselves immediately, we understand not the judgment as we ought.

Wise David was of another mould—"All thy judgments," saith he, "were before me," 2 Sam. xxii. 23.

It is an astonishment to think on our stupidity; the Lord may cry to the heavens and earth to hear, for we will not hear nor understand.

The earth shaketh and trembleth; the foundations of the heavens move and shake above our heads, and all because of the wrath of the Lord.

The very heathen centurion, and they who watched Christ, when they heard the cry, and saw the earthquake, were terrified at the judgments of God, Matt. xxvii. 54.

The prophet Habakkuk tells us, when "he heard the voice, (viz. of God's judgments,) rottenness entered into his bones, and he trembled in himself, that he might be safe in the day of the Lord,"—iii. 16. The mighty God hath spoken, yea, and roared to the ear, and discovered to the eye, all the judgments written in his book.

Yea, all these have been, or are in some measure upon us; judgments on our persons, states, names, families, callings, and what not.

Are not the "foundations," (הַשְׁתָּוֹת) as the prophet speaketh, "cast down?" (Ps. xi. 13,) where the word signifieth the grounds of laws, ecclesiastical or temporal, of council of war, of State government, of making and managing war, defensive or offensive, of trading and trafficking; in a word, the foundations of all our frames and attempts, —for all these the word carrieth—are shaken in pieces at home and abroad.

It is true that this truth, from the pulpits and towers of State, is daily discovered; but who in his place laboureth as he should to understand it and avert it? Now, who are the great engineers in undermining of our foundations? Directly the Prelates, and our sins, wrought out of the saltpetre and sulphur of these fiery minerals, are the mines and gunpowder to blow us all up. No tongue of man can express what hurt that blast from the Tower would have done, if God in mercy had not prevented it. Yet the blowing up of all the towers and castles in the land, could not so shake and ruin the foundations of Church and State as they have done. For the former, how great and fearful soever it were, could be but an evil of punishment, but the latter is both an evil of sin and punishment, and therefore must be more hurtful. That had been immediately from his own hand, but they have partly brought us, and are like further to bring us, into the hands of God's scorpion scourges; for if we have not Christ to reign over us, the rod of his wrath must rule us.

But, briefly to the proof of the assertion, let us take a short survey of our particular judgments. Whence are the strange consuming sicknesses, and bodily inabilities to perform and hold out in services—the atrophies, or waxing less of the members, (Lev. xxvi. 16,)—the pining away of our lives and spirits insensibly? but either from the keeping back of the food of the soul, or from their mixing it with the soul-killing poison of their own precepts and ceremonies.

Whence is the sickness of the head, of which we cry out so much, "Oh! my head, my head!" (2 Kings, iv. 19,) but from the malignant and contagious spirits of the rotten

and naughty heart of the Prelacy; and from the noisome and corrupting vapours of such bad stomachs as overcharge the head?

How cometh the breath of our State to be infected, but by the tainting breath of Antichrist; so that we cannot run, yea, nor walk with God freely, as we ought to do?

How cometh the fruit of our bodies to prove so evil? but from the Prelates' vassaling of them—to our shame and sin be it spoken, that are parents—to the mark of the beast, as cross and confirmation, &c., against which the Lord threatened fearful judgments in his book of the Revelation, chap. xiv. 9, 10, 11, which places we desire might be well considered, and our proof thence against the cross. If the parents of Moses would rather expose the infant to the immediate providence of God, without any mediate means able to preserve life, and themselves to the hazard of Pharaoh's wrath, than to admit or commit the least sin, in committing their child to the wrath of a tyrant, which was to the child but a temporal danger, what should we not do, rather than to expose our children to a spiritual danger?

Further, if our children prove scholars, at the first entry to the University, they must be matriculated with an unlawful oath, and be nusted up in Popish practices, or no proceeding for them.

Why do we sow, and the enemies reap? Lev. xxvi. 16; Deut. xxviii. 33.

Why eat they what we labour for? but because that the Prelates make the laud to labour of sin, and our labours in God's service are so slight, so vain, superstitious, and fruitless to God, and so pleasing to the man of sin, that it is just our labour should be so fruitless to ourselves and so profitable to our enemies.

Why breaketh out the fearful wrath of God and plague sores among us, but because of Baal-peor his ushering ceremonies, and our gangrenes of heresies? all having life and breath from the Prelacy.

Why hath our earth been as iron, and the heavens as brass, but from the brazen statutes and brazen serpents of the Prelacy?

Why have strange fires, as from unknown causes, broke out and consumed us, and waters overflowed us, but because of that strange fire in God's worship among us, and the waters of Nilus, mixed with the pure wine of God's ordinances, let in, and kept in by the Popish profane crew that depend upon them?

Whence hath been the groaning of the brute and senseless creatures amongst us, under murrains and wastings, but from our sins arising from the beast?

Why, under abundance of fire and food, is there such extreme dearth and want of the one, and no proportionable price upon the other? but because the warming and actuating heat of God's ordinances, notwithstanding of the plenty, is so weakened and quenched, and the staff of that bread so broken or bruised by the Prelates, that we eat and are not fed—we have much fire, yet we are not warmed.

Why be our attempts against our enemies so fruitless and ridiculous?

Why is our peace our war, and our war our shame?

Why fall we and fly we with such high dishonour before our enemies?

Why are our formerly feared seamen and manly merchants taken by the dogs of Dunkirk, and used worse than dogs; which, to think on, we think our English hearts should bleed with pity and indignation, even from our vassalage at home, to these enemies and adversaries of Christ?

Why is the curse of Judas made good upon us, namely, servants set over us? Ps. cix. 6, Lam. v. 8, Deut. xxviii. 43. *Sub dignitate Domini minus turpis est conditio servi.* It is the less shame to be servant to a worthy master.

Why are the strangers within us got up above us, as the spirit speaketh, namely, besides others, a sort of rude, barbarous, needless, and useless soldiers—without example in a free nation—who commanded and devoured in men's houses as if all were their own—abusing their families, reviling themselves, and now and then killing his Majesty's subjects. Is not this a fearful and heavy judgment in a free State? And yet just it is with God, because we will not have Christ to reign over us, but we are content to



march under Antichristian leaders, who have quartered our colours with the colours of Rome. The Lord therefore plagueth us with a sort of Romish Jesuited Irish brats, whose insolent outrages, together with the hellish roaring carriage of those of our own nation, was the very finger of God.

Why are we become the tail of contempt, and scorn of nations, where we were once the head of honour, and glory of the nations, but because the tail of the dragon hath laid us so low?

Lastly, to finish the point: Why doth the Lord's soul so loathe us that he will not smell the smell of our services, ordinary or extraordinary—Lev. xxvi. 30, 31—but because we burn incense to him of the Prelates' making, which is an abomination? As a linsey-woolsey garment was not to be used, nor ploughing with an ox and an ass, so the Lord cannot endure a mixture in his service.

But some will object, the Prelacy did bear sway when none of these plagues or judgments overwhelmed us; but we had peace and plenty at home, with success and triumph abroad. For answer:

1. By way of concession, the very same objection in effect maketh that godless people to Paul in the Epistle to the Romans, chap. ii. 4; for Paul's answer implieth by anticipation or prevention so much, as if they should say thus—"We have prospered, and do prosper. What tell you us of sin or of judgment?"—"Despisest thou," saith Paul, "the riches of his goodness, not knowing that the goodness of God leadeth to repentance?" As if he should say—"It is true, the bounty of God in all outward blessings—his patience in bearing with your sin—his longanimity in deferring to punish, is exceeding large and wonderful;" for, by three emphatical words, the Apostle expresseth this concession—"χρηστότης ἀνύχνη μακροθυμία."

But is this the best use you make of it? should it not rather work remorse in you?

To apply this, though we practised and prospered, (Dan. xi. 36,) as was said of Antachus, yet doth it argue that God is not displeased with us in this particular? No; no more than the Jews prospering when they baked cakes to the Queen of Heaven. Jer. xlv. 17.

2. That old proverb is verified in them, *nemo repente fit malus*—nothing evil of itself comes to be monstrous evil but by degrees; so it is with them. Satan at the first laying of the foundation of his Antichristian kingdom began to creep in by bare Antichristian titles of superiority, the evil whereof, nor the ensuing mischief, good men did not observe, yea Satan watched a long time for his opportunity of setting on of this Hydra's head; for, till the time of Pope Silvester, about the year 320, Rome itself was without any Lordship at all, upon which Lordship followed that blasphemous Arianism, which afterward made all the Church of God to groan under it. With those Antichristian titles were joined worldly promotions; which, with the swelling pride of superiority, brought the hierarchy to a full height, not only in Rome's dominions, but also here in Britain, of which that foresaid Monk Augustin was the first beginner.

This mystery of iniquity that the Apostle speaks of, 2 Thes. ii. 7, had its beginning in Diotrephes, called by the Spirit φιλοπρωτεύων, a love of primacy, 3 John, ix., "in whose person," saith Beza, "the Apostle condemns avarice and ambitious superiority, (*avaritiam et ambitionem*, &c.) the very worst plagues of the ministry." This sprung up in lord bishops, and archbishops, and patriarchs, till that monster the Pope was fully formed; who, as he had his rise from those wicked offices, so still he is upheld by them and maintained in his kingdom of darkness.

As for cardinals, they are but a new invented toy, after Rome's quite departure from Christ, maintaining rather the pomp of Antichrist than his power. The Pope and Prelacy could not build Rome on the first day, but every one took his turn, as appears in Gregory I. and his predecessors.

But Rome, by his successors being made a Babylon and receptacle of devils, made the hierarchy, their servants, more vile and cruel, if it were possible, than their masters; witness their related practices in this nation.

Now, to apply this to the answer of the question. At the beginning of the Reformation, our bishops did not see the evil of the things. Many of them were painful in labours, rich in works of mercy, and, in the end, some of these

sealed their repentance with their blood. Yea, further, in the beginning, the Lord was content to bear with some beginnings of reformation. In Queen Elizabeth's time, however, they beat the servants of Christ, and interrupted the course of the gospel by the Antichristian power. Yet her Majesty and the State would not bear that they should be stickling with the State; that by packing with Jesuits and Papists, they should countenance and maintain either old or new Popery; that they should affront the nobility; and, least of all, that ever they should see the grand idol of their mass established;—but, upon every information made, she curbed their tyranny, and rebuked their vileness; also, some well-affected statesmen of the nobility, and others, were now and then knocking them over the shins, so that they could not exercise the full power of their head; but, as a learned man prophesied, so soon as the Queen was removed by death, wicked men, more infected with Popery, would creep into their places; who, being more lively members of the head than the former, would desire and endeavour more powerfully to be joined to the head, either by bringing the Church, over which they tyrannise, from the obedience of Christ to the tyranny of Antichrist, or by murdering and pining to death such as would not yield to their slavish ordinances. The truth of this prediction speaks in their practices against the truth and true professors; even just as they did in the time of King Edward and Queen Mary, so now these look for their time, that if idolatry come to be more public, they would adhere to their head, and bring both the King's Crown and the Crown of Christ in subjection to the Pope's Mitre; so that whosoever were King—the Lord preserve our King—he should be but Viceroy, as it were, to our Jesuited Prelates.

The reason is, the members will never hold themselves fully enlivened and actuated till they be joined to their head; nor their functions well discharged till they have done the very service whereunto by their head they are appointed.

If it be objected, that some of them be quiet harmless men, give them ease and belly-timber and they will do no

hurt; yea some of them be of the better sort, and stand with the State, and for the privilege of the subject; yea some of them suffer, as it is thought, for the State.

To the first of these let Johannes Sarisburiensis answer—*Nocent sapius, et in eo daemones imitantur quod tunc prodesse putantur cum nocere desistunt*:—"They hurt for the most part, but in this they gain the commendation of devils; they are thought to do good when they cease to do evil."—In Polycrat. Lib. c. 24.

*Simia semper erit simia*—a monkey will ever be a monkey. Noisome beasts, cruel men, and offices of enmity to the offices of Christ, upon every occasion they are ready to express their disposition, though it be not always in *actu exercito*, in the actual extent.

For the second, you know that maxim, *aliud est esse, et aliud apparere*—it is one thing to seem, and another thing to be. If Sanballat and Tobiah put in for building of the wall, they will daub with untempered mortar, and it will prove a rotten piece of work. "It were far better," as Nehemiah saith, "that they should have no portion in the business;" they who cannot endure the walls of Zion to be built up, but are as many ways opposite as ever Tobiah and Sanballat were to the re-edifying of Jerusalem, shall never do good to the walls of the commonwealth; they who cannot suffer Christ to have his right will never help the subjects to their right.

As for the suffering of some, as it may be thought, for choosing the better part, may it not rather be because some would give more for the place, or because they might be more serviceable in the place in some Popish or Arminian policy?

*Non savis semper inter se convenit ursis*, though Samson's foxes be tied tail to tail, yet they jointly set on fire, and burn up the barley-field.

We speak not thus, as though we envied or would extenuate any good that might be in any of them, for we heartily wish, that they were both friends to Christ and to the State indeed, but we intimate the truth of that sacred position, "a man cannot gather grapes of thorns, and figs of thistles;" of thorns and thistles, indeed they

might prove cedars and palms, if they were transplanted, but, so long as they remain in that accursed field, as a reverend man said well, the best proves but a bramble. In our later and worse times we see few or none but brambles planted in that field. If there be a man of mischief, a mad railer on the State, a maintainer of Popery and Arminianism with some new frontispiece, affronting by his insolent carriage the great tribunal of the kingdom—this man shall be a Lord Bishop, and good enough too; for it is matter of lamentation, howsoever many think otherwise, that a good man should be spoiled by the place.

Henry VIII. most admired the life of that subject, who never was so low as to be a constable, nor never so high as to be a Justice of Peace, so we may say that he is the happiest churchman, *cæteris paribus*, that never was so low as to be a parish clerk, nor came never so high as to be a lord bishop.

It is just with God that evil men should dwell in the palaces of Babel, partly that they may the more bewray their enmity against the kingdom of Christ, and partly that men may see and hate the evil of their places; for, when they see plainly nothing but thorns and thistles to grow in the ground, they will proclaim it openly to be a cursed ground.

Let us not, then, deceive ourselves with that Popish and foppish argument of thriving, but let us rather be humbled for so long despising of his mercy; *nam tarditatem judicii gravitate supplicii compensat*,—he payeth home for all together when he punisheth.

Lastly, the more perspicuous discovery of a sin, joined with a long continuance of the same, bringeth the heavier and more fearful judgments in the end.

And so much for this point, wherein we have not taken all this pains, (presuming on your Honours' patience,) to charge all sin and judgment upon the Prelates, to discharge ourselves, as guiltless, but ingenuously we charge ourselves not only with our own sins, but to be also accessory to theirs, in obeying of them.

We acknowledge that God hath a special controversy with his people, (Hos. iv. 2,) which, if it were taken up,

he would quickly dispatch his enemies ; but our point was to prove our sins and judgments to have their rise from the hierarchy, and them to be the capital sin, so in some measure we hope we have done. As for judgments threatened, a little of them in handling the next point.

#### NINTH POSITION PROVED.

If the hierarchy be not removed, and the sceptre of Christ's kingdom, viz. his own discipline, advanced to this place, there can be no healing of our sore, &c.

If there were no more to prove this than the former point well proved, it were enough ; for if their calling and standing be the cause of all the evil of our sin and judgment, as hath been proved, then no removal of them, no removal of sin and judgment, but rather an increase of both ; for it is the main national sin that keepeth up and maintaineth the controversy with God, and, if that cease not, God cannot in justice cease from punishing, till he have made an end.

The point, then, is made good from the former position, which still must be our medium, or mean, for the proof of this. Your Honours may be very acute and sedulous in taking up and redressing of State grievances, in repairing wrongs, in censuring misdemeanours, in preventing the plots of the enemies, in searching out and punishing our domestic underminers, in providing forces against the enemy, for ourselves and our allies, in taking course with the moths, hornets, and caterpillars of the State.

All these are to be done, but the former is not to be left undone ; for, if all our own grievances could be remedied, and that which is God's greatest grievance should not be done away, what good should be got by it, but making a way to a heavier judgment ?

For so God might go back to fetch a greater blow.

It is held dangerous by some physicians to give physick when the sun is in any ruminant or horned sign, as they call it—instance Aries or Taurus ; howsoever, all the State medicines can do no good, so long as the State moves in the horned sign of the hierarchy, and the reason is, because the humour being moved and not removed, rageth more

fiercely. As God hath not blessed any Parliamentary endeavours, because, as we take it, (under correction) they went not this way to work, so it is likely he will not be with you now, if you go not this way to work, for God is more tender of his own honour than of all the States and Churches in the world. "Yea, he will abhor," as he saith, "his own excellency, and hate his palaces, if the thing displeasing to his majesty be not removed."—Amos, vi. 8.

If you strike not at this root—give us leave, Right Honourable, to speak freely in God's cause—the Lord may answer your desires of peace, and endeavours of reformation, as Jchu answered Joram, asking him if he came in peace, "What peace," saith he, "so long as the whoredoms of thy mother Jezabel, and her witchcrafts, are so many?"—2 Kings ix. 22.

So, what peace can we look for, so long as the sons of the woman Jezabel remain? Their mother's name they *nature* indeed, for they are the "woe to the house," as the word is commonly taken, or, after a more proper signification, they are the "scatterers of God's people." It may well be said of that ambitious brood, as Euripides said of the lying and vainglorious astrologians of his time, *τὸ μαντικὸν παν φιλοτιμὸν κακόν*, (Traged. Iphigenia)—all that kind is an ambitious evil of vainglory.

It is true, that with the most, viz. atheists, Papists, Arminians, openly profane, ignorants, and Protestants at large, this truth will hardly find acceptance, yea, if grace, mercy, and peace, and all should forsake us, they will not believe it, because they are enemies to Christ and his kingdom; but all men of enlightened judgment and impartial affection, both see this truth, and fear, foreseeing the sequel.

It is further true, that if all the ministers in England would aver the truth of this, the Prelates would thrust down every man from their places, and do them a worse turn, if they could, because their kingdom lies upon it.

Bishop Cooper maketh the abolishing of lord bishops the very overthrow of the Church.\* It is true, indeed, of

\* M. C. adm. pp. 28, 29.

the Romish Church, "but shall the lie of wretched man make the truth of God of none effect?" God forbid.

We know, right noble Senators, that you believe this hierarchy to be the root of all our evil, then it will necessarily follow that it must be rooted out, or it will root us out.

It is remarkable what God spoke by the mouth of that honourable protomartyr Mr. Rogers, "that when the Gospel should be re-established in England, if the kingdom of Antichrist were not utterly cashiered, and total reformation made in God's worship, that our persecutions should be greater, and our trial hotter, than in the days when he and others suffered." He spake to this effect, and so it is like to fall out, unless God prevent it; for, if we remove not the Canaanites, it is just with God that the Canaanites should remove us. That thrice noble Essex, who died in Ireland, on his deathbed foresaw and proclaimed a fearful woe to England, because they turned all their religion into policy.

It is too true, for this hath been and is the masterpiece of our worldly wisdom, as appeareth by our acts, to make policy ride religion, and to make religion serve policy on foot.

But this is just to set the ass upon Christ, and not Christ upon the ass.

That counsel of Daniel to Nebuchadnezzar, may well here be applied, "Break off thy sin (כררעֶרְקָה) with righteousness," (Dan. iv. 27;) for the words are so in the original, where we must understand especially his bosom sins, pride, tyranny, and oppression: so this is the kingly sin which must be broken off, or else no peace to be obtained.

If Jacob go up to Bethel to build an altar for God's worship (Gen. xxxv.)—if he will be free from the fear of his enemies, he will first remove all the idols out of his house.

So will Joshua have the people do, for he telleth them plainly, they could not serve that jealous God, nor prosper in any thing, unless they put away their idols. Israel was in a woful case, through subjection to the Philistines, and want of God's presence in the ark of his ordinances.



In this case it is said they "lamented after the Lord," (1 Sam. vii.) but Samuel told them that would not serve their turn, unless they put not only away their idols, but also Ashtaroth, their beloved idol, (1 Sam. vii. 3.)

Where, by the way, it is to be wondered, that this people, given by God into the hands of the Philistines, should have the enemy's special idol for their minion idol.

Now, that it was the Philistines' special idol, it is clear; 1 Sam. xxxi. 10, where it is said, they put "Saul's armour in the house of Ashtaroth." What is to be said in this case? Unless the Lord smite the heart, no affliction giveth understanding.

But, to compare ourselves with them, is it not matter of wonder in us, who have lain so long under Rome's slavery,—in whose blood she hath gone so deep—who, like the red dragon, (Rev. xii. 4,) standeth yet gaping, under great hopes to devour the distressed man-child, the glorious Gospel, who meaneth rather to massacre us, than to be at any more cost with burning of us,—

Is it no wonder, we say, that we should retain their idols and masters of their ceremonies? Let us then, both for shame and fear, put away this Ashtaroth of the hierarchy; it may very well be called *Ashtaroth Carnaim*, a two-horned idol, pushing both the Church and Commonwealth.

What King or State found ever any good success, by toiling themselves with reforming of the Pope's impiety and tyranny, till they made utter extirpation of his idolatry and unlawful authority? So, no reformation of the evils of the Prelacy, but by a total or absolute removal of their unlawful authority. As we have great cause, with Israel, to lament after the Lord, (for his glory is dazzled,) and we desire to do it heartily; so this idol of the hierarchy must be done away, or no discomfiting of the Philistines.

The Lord of Hosts, since your last meeting, hath made that great Goliath to fall unexpectedly; and surely we may say, with reverence reserved to the phrase, "it is wonderful in our eyes." As the sea is called *mors omnium undarum*, so he was the death of all our springs; he was

the Gamahu, as Paracelsians call it, in whom, and from whom, all our malignant stars have their strength and motion. He was our Shebna, that the Spirit speaketh of, who was not only treasurer and steward of the house, to take in all, and dispose of all, but he was the great Pandora—all offices in him, all suits by him, and all the means to him and for him. Indeed, the word translated “treasurer,” is taken in the original by the learned to signify one who nourisheth or cherisheth, whereby they would intimate that wicked man’s entertaining of secret plotting with the Assyrians and Egyptians, to betray the Church and State; intending, in the meantime, to make a great hand for himself, and by the danger and destruction of the State, to provide for himself against all danger. It is manifest that our Shebna went beyond him in this, for he made Rome of England, setting all things to sale, and sold the fee-simple of England to Rome, that he might have the tenant-right.

As in Athaliah were observed ambition of reigning, love of her idols, and desire of revenge, so the intolerable pride of that unparalleled evil, did evidently demonstrate, with other passages, that he aimed at the garland. As for his devotion to Babel, and the bitter fruits thereof, together with his desire to requite your animadversions upon his life, your Honours and the whole State should have felt it, if he had not fallen.

Sejanus was never so ungrateful nor perfidious to his master as he was, nor never did the State that indignity and indemnity that he hath done to us, nor never trucked with foreigners to betray so many States as he hath done. When one of the Ancients of Rome saw the governors grow careless of the public good, and following of their private gain, he said, “Rome wanted nothing to undo it, but a chapman to buy it.” What a dangerous case then were we in, who have Rome, the Emperor, Spain, and Austria, yea, and all the Babylonish crew in France, Italy, and Germany, as so many cowpsmen, laying their pates and purses together, to make purchase of us, especially having such a coopsmate as he, with so many Jesuited factors and brokers as would afford them a rich pennyworth! For all his graving of

his habitation for himself, in the top of a rock, the Lord hath brought him down, and covered him.

Humanists relate how the ancients had wont to hang a wolf's head upon the gates, to avoid and expel the enchantment, or bewitching of their cities from contagious vapours, stirred up by enchanter. The truth of the evil or remedy we will not argue, but surely the sprinkling of the blood of the wolf, if we can follow the Lord in it, may be a means to save our King and us from these fearful and eminent judgments, that he, for our sins, might have hastened and hauled upon us by his Jesuited tricks, as masses, murders, poisons, treasons, venery, and venifices.

The Lord smote but in time, for surely some great monster of that Egyptian Nilus was come to the place of the birth; for God never taketh off such an high and arch-enemy to his name, but upon the very pinnacle of some high exploit; instance Shebna, Haman, Guise, Darnay, Danere, and Francis the Second of France; we leave others to rake in his ashes, it is not our work—as his name rotteth, we wish his sin might die with him; but give us leave, Right Honourable, to signify what we conceive: We fear the body of the Retort be too, too sound, and the materials too, too safe; the Jesuits, and their Cousin-Prelates, with all the Dukified crew, will make a shrewd shift to lute the Limbeck with some new head, and then the work is not marred, but hindered for a time.

To our matter then in hand,—The bishops are the bottom of the business, and that bottom is our bane. They tell us, indeed, that the High Commission hath no bottom; but, as a counsellor answered, surely it had a bottom till they beat it out. There is no way, according to our position, to make good the work begun, but to beat the bottom out of the Prelacy, and then Rome's work, and Spain's market, is quite undone. To speak under correction, if Parliaments had taken them in, as Elisha said to the elders, and handled them roundly, namely, cashiered their places, and rid God's Church of their tyranny, the wicked had never come to that height, nor, it may be, to such a desperate and unhappy end.

It was often agitated in the Council of Spain, whether they should bend all their forces, first against the Low Countries and then against England, or first against England and then against the Low Countries, since they were not able to deal with both at once? It was carried and concluded that the latter was the better, and that upon this ground, that if they would take the river, they must first make themselves masters of the sea that flows into the river; that is, if they would regain the Low Countries, they must first make these forces and means their own that maintaineth and upholdeth the Low Countries.

So to apply, (for we may borrow wit of our enemies,) if you will deliver the King and State of corrupt and corrupting men, such as be abusers of the King's favour, profane belly-gods, time-servers, enemies to the Gospel, whether professed Papists, neutrals, or mongrels; yea, if you mean to make Dagon fall in court or country, or to clear the air of those croaking plaguy frogs, and undermining locusts, the Jesuits, then strike neither at great nor small, but at the hierarchy; for it is the troubler of Israel, the censer of all strange fire, the fort of God's enemies, the strength of sin, and the magazine of all mischief.

If you had, by your representative power, taken off that Hydra's head, it had been an heroic part, and worthy of so high a judicature, for so should the King have been delivered from the snare, and his State from an unsupportable burden; yea, sundry evil events, both at home and abroad, might have been prevented; but frequent experience maketh good this position—if Baruck stand upon terms with his office, he loseth the honour of the day. If you had removed this evil-one from the throne, as your predecessors have done divers, though not so bad as he, and suffered this bitter root of the hierarchy to stand, and breed, out of it, as out of a Gorgon's head, more monsters should arise, and the last should be the worst. He was their creature at first, and became their creator at last. That it must be so, so long as they subsist, take a pregnant instance from the removal of his predecessor-idol, whose sins yet cry to the heavens, being managed out with the high hands of two pandering Prelates. But as he was but a *subcellanean*,

and a very page in comparison of the man of the chair, so of his favouritship there was quickly a nullity. And what a jollity were the most in, that he was cast over the bar, and we should have a new favourite! but as *corruptio unius est generatio alterius, sic generatio unius est corruptio totius*,—as the corruption of one is the generation of another, so out of the ashes of that former evil arose another evil, that was like to consume us all to ashes.

Little knew we what the Lord meant us in it. He justly plagued us with one, whose little finger was heavier than all the other's body. It may very well be applied to us, that Cedrenus writeth of a religious man, in the reign of Phocas the wicked Emperor; the man did expostulate the matter with God, by way of complaint, why he would set such a wicked tyrant over his Christian people. It is said that he was answered by a voice, not seeing anything, *alium deteriorem inveniri posse nullum at hunc meruisse Constantinopolitanorum citia*;—a worse than he was not to be found, and him they had, because by their sins they had deserved him. But let us know, that if the fountain of these bitter waters be not shut up, the Lord hath a worse than he, if worse may be, in store for us.

Let us suppose, that by the virtue of your power you had taken him off, because either he or the State must fall, and you and yours lay all at stake for it; yet if you smite not at the root of this tree, you and yours, and all we, are like to perish for it.

It may well befall us that befell Henry the Third of France, who having cut off the Duke of Guise, who intended to cloister the King, and to take the crown to himself, his mother asked him what was become of Janvill, and whether or no he had made him sure? He answered that he was escaped and gone. Then, replied the Queen, your life is gone. So notwithstanding if their patrons fall, yet if their places subsist, they will be our ruin; and the rather for this, that ye letting them alone, he being removed, will proclaim to all the friends of God, that you seek only your own safety, suffering the Lord's honour to lie in the dust.

Without all controversy, these be the horns that scatter

Israel; but you, Right Honourable, must, or should be the carpenters to saw off these horns, and to set up the horn of discipline, the Lord's own ordinance.

Since God himself hath begun the work, and hath chalked out the way by removal of him that letted, it were great dishonour for you not to follow the Lord in his work. The Lord looketh, and is there none to help: He may justly wonder that there is none to uphold, Isaiah lxiii. 5.

Two things we desire to commend to your Honours, worthy your observation, the former is this:

When the Lord is compelled, by the magistrates' neglect, to take the matter of the execution of his enemies into his own hand, in the midst of that mercy of easing him and his people of some of his adversaries, he setteth a copy of his judgment. If magistrates in their place follow not their copy, the very forbearance of the Lord's enemies, through fear or favour, or desire of ease or hope of gain, becometh the bane of the forbearers; for the just God oftentimes, by some of those that they spare, and whom they should have plucked up, plucketh them or theirs up without any pity. For instances we need not go any further than the age wherein we live. Have not some of our nobility and gentry, yea, some say our late King, perished by such as they should not have spared,—the Lord made this good in former times against his own people. The Lord telleth them in the 2d chapter of the Judges, that he would not break covenant with them, but they must also look to keep covenant with him in this very particular that we have in hand,—“you shall make no league with the inhabitants of the land; you shall throw down their altars: but ye have not obeyed: why have ye done this? Wherefore I also said, I will not drive them out from before you, but they shall be as thorns in your sides, and their gods shall be a snare unto you,” (verses 2, 3, 4.)

The gunpowder-plotters were consumed by a fire of their own making, intimating to us, that we should have ferreted out, and fired out (namely, by due course of law) the rest of that fiery crew, and all their strange fire; that we should have broken all their altars and images into chalk-

stones; that we should have plucked up root and branch; destroyed head and tail; swept all away, and made a clean house;—but we did not, nor have not yet obeyed, and will not the Lord say to us, why have ye done this? Yes, he hath us in question, and hath made good the threatening upon us; for now they are so far from being driven out, that they are like to drive us and ours out; yea they, and their agents the Arminians, so gall our sides, and grieve our souls, that we know not how to bestow ourselves; yea, we have all cause, with that people forenamed, to lift up our voice and weep, till we can weep no more.

Another instance may be taken from that deadly blow, given by God's own hand to Balaam's priest, and his idolatrous auditory, in the Blackfriars of London, where he caused the ruins of an house to cover and revenge that idolatry in blood and rubbish, which polluted the Sabbath, outstared the Heaven's holy duties, yea, affronted God himself, without controlment of any man. As this was the very extraordinary finger of God, laying his enemies in the dust; so it pointed out the duty of ministers and magistrates, that they should have followed the blow, doing execution with the word and with the sword. But as the execution of this judgment wrought nothing on the Papists but fretting, desire, and threatening of revenge on God's people, with a peremptory resolution to manage out idolatry with a higher hand; so it wrought nothing on us, but a gazing stupidity for the time—for what man of place hath conceived what the Lord said to him in that execution, or hath followed home the Lord in his work, by putting to his hand, to shake any pillar of Popery? yea, have not for the ruin of one houseful many housefuls (yea townfuls) risen up since that time? whom God in judgment may suffer to shake our Churches and houses, because we would not learn, when God was ready to guide our hand, to write by a precedent.

It is further worth the noting, that as the French allotted them an house to that dismal work, contrary to the law of God and nations, and was never called to an account for the dishonour done to God, the undoing of souls, and the loss of the King's subjects, so the French hath

plagued and pestered us since worse than before, and that both in our States and religion ; for by that unequal match, which we lay not to heart as we should, they have set up Baal-peor in public amongst us, by the which, especially, "we provoking God to anger, the plague of the Lord brake in upon us," Ps. cvi. 29 ; which, though it be removed, yet if we remove not that plague of the mass, the wrath of the Lord will never leave us till it hath quite consumed us.

Let the last instance be from the Prelacy, being the main subject of our treatise. It is clear that all our evils of sin and judgment are from them, and butt full upon them ; and therefore the Lord hath met with many of them in remarkable judgment, showing them and their places to be the gangrene of the land ; yet for all this, what man of note or place hath lent the Lord an hand to the casting down of their strongholds ? and notwithstanding that men now with half an eye can see and say, that their standing—meaning their places—must be the ruin of the nation, yet the profane favour them, and the professor feareth them ; so that there is not a man of any place to come forth and say—"Come and see how zealous I will be for the kingdom of Christ against those his enemies that will not have him to reign over them ;" which is a shrewd evidence, if we get no better heart to the business, that they shall plague us and ours seven times more.

To conclude the point, it is a great fault in men of place, both ministers and magistrates, that they would have God to do all the hard work by himself, and they would come and gather up the spoil ; but they who will reign with God, even in the glory of any good work, must do for him and suffer with him in the doing of the work.

The latter main remarkable thing is this, That all the things that we have looked for, effected, and relied upon, hath proved to us as broken reeds.

For the better clearing of this observation, we will first give some instances of it, and then show the grounds, and lastly the use of it.

To begin with our expectation and issue. After the death of Queen Elizabeth, all the good had great hopes of



a conformity of Church government to the rule of Christ ; a great many ministers and people set themselves to maintain and solicit the cause of Christ. But the subtle tempter, viz. the hierarchy, did so wind itself, like the ivy about the vine, that they drained out all his spirit of reformation—if he brought any with him ; yea, they suggested to the eye of his apprehension such a bewitching phantasm of pleasure, profit, honour, applause, admiration, absolute government, and absolute liberty, to do what he list—to arise from the maintenance of an honourable clergy, that he conceived them to be the bravest ornaments and fittest instruments for King-craft that were in the world.

Again, they filled his ears with forged reproaches of the government of Christ, taking opportunity to strike upon that jarring string of his sometimes exasperated conceit.

They further buzzed into his ears the danger of exasperating Papists, if they should comply with reformation.

Lastly, they so plied his deluded disposition with evil instruments and mercenary men, that he must hear nothing, nor bear nothing but the wild grapes of Episcopal conformity. Whereupon they grew so insolent, that they added violence to their malice, abusing the King—in that, besides his pleasure and command, they took away the shepherds, and scattered the flocks,—and so, to our great grief, we were disappointed of this point of our expectation.

Another ground of our hope was that magnanimous Henry—whom we do not name to minorate the parts of our present sovereign—whose heroic parts and princely carriage were not only a terror and admiration to foreigners, but they were also both feared and envied by Papists and Prelates, whom he could never endure. But our sins and our enemies' malice caused the summer set upon our fair rose before we were aware, and so that anchor came home.

A third thing we looked for, was the removal of the former favourite, which the Lord effected ; but instead of a thistle he fitted us with a bramble, because we were not worthy better.

A fourth thing, that we much importuned God for,

was the breaking off the Spanish match, and our Prince's safe return from Spain. God in mercy granted both, but we were so unthankful for both these in a right manner, and brake up our watching over him for a better helper, that God suffered him, to our heavy woe, to match him with the daughter of Heth, though he missed an Egyptian.

5. When all things were so far out of frame that we are become the prey of our enemies, the mockery of our friends, a shame to ourselves, and the footstool of a favourite, then nothing but a Parliament, oh! a Parliament would mend all; but Parliament we had after Parliament, and what was mended? Your Honours can best tell who departed the house, at the prorogation, in so heavy a mood, as though ye had been led captive by some conqueror of the State; for that overswaying evil—on whom all reformation trenched—carried all opposition with so strong a hand, that he and his—the basest of whom durst brave the Parliament—were thought too hard for the State. But him also hath God cut off, and what would we have more? Surely, we may look for good, but evil shall come out from the presence of the Lord till we hit the right vein; as our services are like clouds without rain, so the Lord's favours will prove to us as the morning dew.

But what is the ground of all this failing of our hopes? Even the suffering of this cursed ground of the hierarchy to bring forth so many brambles. Under favour, if ye had begun at this ground, your work in all reason had gone better with you. Therefore to the use, which is the last particular of this point—arise now, and do it. The right way to the work of reformation, is to begin with the sanctuary, as Hezekiah and Josiah did—the inner court of Christ's temple is first to be measured before the outward court of policy. Give us leave to enforce the duty from some motives besides the reasons rising from the positions. We will contrive the reasons as briefly as may be.

The first reason may be taken from the evil, which you are to deal with, viz. such a burthen as the Lord cannot any longer bear; but you must either ease him of it, or he will ease the land of such as are in place, and will do nothing for him. If any object that bishops be not so evil—

there be many good men amongst them, we answer, as hath been said, that we take not upon us to determine of their persons, for many are willing to deceive themselves with this sophism—he is a good man, *ergo*, a good lord bishop, as though goodness and bishop, being both in one subject, were convertible terms; where it should rather follow, he is a lord-bishop, *ergo*, no good man; because it is very hard to be a good man in a bad calling—instance in a player, or the like. But for their good we will say no more, but let their common practice speak in these two particulars, viz. their hatred and cruelty against God's ministers and people, and their blasphemous scoffing at the language of Canaan, or Scripture phrase; as if a man shall name the seal of his ministry, glorifying of God, sanctifying the Lord's Day, or walking with God, they will hoop and hoot at a man as though he was a barbarian to them.

2. The second reason is from your authority and place. *Parliamentum habet in se potestatem totius Regni, imò capitis et corporis,\**—The Parliament hath in it the power of the whole kingdom, yea both of the head and of the body. Then power must be put in use, or it loseth the power. You are the elders of Israel; you are an army of generals; that supreme Court that may call any place or person to an account whether they be for the glory of God, the good of the King and State, or no; you are the physicians of State—up and do your cure! In a word, it were happy for our King and us if you knew your power practically. They are the device of man, contrary to God's commandment, and man must remove them.

3. A third reason is from that precious pledge, that they keep, as it were, incarcerated to their will, viz. the King's Majesty, “for where they bear sway, there the King,” as Wolsey wrote, “is their King.”

We have shown how they have vexed Kings to the very death. But is not the King *πάτηρ ἀνδρῶν τε Θεῶν τε*, the father of magistrates and private men? Or, to use Scripture phrase, the breath of our nostrils, or, as the people said of David, worth ten thousand of us.

\* Smith. de Reip. Angl.

Consider, then, what a pity it is to all, and an indelible dishonour it will be to you, the State representatives, that so ingenuous and so tractable a King should be so monstrously abused by the bane of Princes, to the undoing of himself and his subjects.

It was truly said of a wise politician :\*—"If he forfeit his head," saith he, "or be worthy of many punishments, that clippeth or corrupted the King's coin, or poisoneth a common conduit, how much more punishment are they worthy that corrupt a King with evil counsel, to the undoing of himself and all under him." Augustin, in that treatise of the correction of the Donatists, the chief enemies of the Church, hath a pretty observation concerning Absalom, not impertinent to our purpose. "*Si aliter non potuit domus David pacem habere nisi Absalom, &c.*—"If the house of David could have no peace but by the removal of Absalom, notwithstanding of David's command, out of his State-endangering indulgency, to the contrary, so no peace, prosperity, nor standing to the Church but by the removal of the Prelacy, for the danger and enmity of the Donatists to the Church were not of so high a nature as the danger and enmity from the Prelates are." "Then take away the dross from the silver, and there shall come forth a vessel for the finer: take away the wicked from before the King, and his throne shall be established in righteousness," (Prov. xxv. 4, 5.) But we mean to press this particular a little further when we come to speak of the means.

4. A fourth reason is from God's offering of himself to guide you by the hand, as we have shown; who, by giving of the first blow, hath in mercy removed the greatest nail in all their tent, and will not you follow home?

5. The fifth reason is from our not profiting by any mercy, privative or positive, that God hath afforded us—we do not thrive or gain by any thing, and where lies the fault? Even in this, as we have shown, in that we lay not the axe to the root of the right tree—we do not undermine that which undermineth us—we fight not against that

\* Si capite plectatur. Erasm. de Instit. Princip.

which fighteth against Christ. Therefore, to use the words of the Psalmist, "be wise at length, great Senators, and in the fear of the Lord break the bands of these that are like to break us in pieces." What good shall we get by removal of that pox of the State, if the radiated humour in the evil liver of Rome be not followed with the power of eradicating minerals. To move the humour, and not to remove it, is to double the strength of the disease. As we have already given some instances of this, so we fear from this very particular the proof of woful experience. The Lord hath broke the enemies' Limbeck. Even, no doubt, when some spirit of mischief was come to the very helm, so that he hath marred the Devil's labour, even when he was to be delivered of some monstrous mischief to the State. But, notwithstanding all this, as hath been said, if we think the vessel to be quite broke, and their oil and pains and all lost, we deceive ourselves exceedingly, for the unenstrous matter and the body of the work remains in the bottom. If you give them leave, through delay, but to lute on a new neck, they will show you a new spirit in an old work; and if you stand not up in the breach for a furnace of brick, they will make one of marble, and for a neck of glass, they will make one of steel—so that the last woe will prove worse than the first, and the day of his death shall bring forth more bitterness than the day of his life. For know this, for a certainty, that Rome, Spain, France, and Austria—the Prelates, Arminians, and all the crackling thorns and fire-workmen in the former work will set all they have, and themselves too, upon a rest, rather than they will not make good the wicked work they have begun. Arise, then, in the name of God, and disperse them, or look for nothing but fearful desolation from them.

6. The sixth reason is from the present evil condition wherein we stand, and the danger whereunto we are liable.

First, for our state, as the physician said of nature, that it was but all one sickness, so our state indeed is but all one distemper; or, with the prophet, "There is nothing sound, from the crown of the head to the sole of the foot, the heart is sick, and the head is heavy;" yea, our consciences are more domineered over within, and our State

more plagued by foreigners without, than any free nation professing the Gospel in the world; and for our religion and worship of God, it is so overlaid with the rubbish of idolatry and superstition, that the sacrifice, in a manner, is mixed with tears and groans, and, if it be not remedied, they will raze the very foundations of religion, for they have shook them shrewdly already by their Popish and Arminian tenets and practices. As for judgments, besides those already suffered, if we return not, as the Lord threateneth by his prophet, "He will cut off head and tail, branch and rush, in one day," (Isaiah ix. 13, 14.) Is it not time, then, to look to it?

Can Christ endure, instead of the sacrament of his body and blood, according to his own institution, a Popish altar to be erected; copes, clothes, and lights befitting the same—wafers, wine mixed with water, and the crucifix upon the altar? With this rotten stuff and stifling liturgy hath that corrupt crew prancked up their mass. Instance Polydamnae's twins, Jannes and Jambres, L. and N., the former of which have braved in these of late, as it were to affront the Parliament, yea, and Christ himself.

7. A seventh motive, to prevail with you, may be taken from your own particular. It is said in the forequoted place in Isaiah, that the ancient and honourable is that head which the Lord will cut off: you are the "elders of Israel," the ancient and honourable, whom the Lord will cut off by them, if you cut not them off. We have shown and proved how they have struck at root and branch of the ancients of England, and how they have caused many to fall;—you and yours, if you be right, they aim at. How dishonourably and basely have they dealt with the nobility and gentry, striking some's hats from their heads, threatening others, making some dance their attendance.

The Jesuit needeth neither the force of Spain, nor Austria, nor Italy, to the ruining of our religion and State; the Arminianised or right down Popish Prelate, the belly-serving Machiavel, the state-betraying Papist will make it ready meat for his mouth.

From this self-undermining course the wisest of the Council of Spain have prevailed with the rest to take this

for a principle—not to assail our nation, till by home-bred sedition, and disorder of Church and State, it be ready to fall into their mouth, and so they may have it cheap enough. In the meantime, your state and families shall be but a prey to the Prelacy, and to such as the Prelacy do support. For all the overturners of the kingdom turneth upon the hinges of the Prelacy; the storm may overblow the poorer shrubs, when we and our cedar-like families may be blown up by the roots. *Curia Romana non captat ovem sine lœna*:—The Prelates will not prey on fleeceless sheep. Remove, then, this deadly cup, or your portion of it one day may make you cry out—"Oh, how bitter it is!"

8. The eighth motive riseth from the general desire of all the well affected; yea, the merely civil longeth for their downfall. Zion's plea against them hath ever been maintained, since the beginning of Reformation—witness both the doings and the sufferings of the saints in that behalf. But now their tyranny and treachery in betraying of the truth to Popery and Arminianism, together with the profaneness of them and theirs, unveileth more fully to men of all ranks—as nobility, magistracy, ministry, gentry, and commonalty—the iniquity of their place, and the ruin thence ensuing, which maketh them cry with one voice, "Down with the Babel of Prelacy!" For the which they may justly allege the reason which the Philistine Princes alleged against David, that he should not go to battle with them—"Lest he be," say they, "an adversary to us, for wherewith should he reconcile himself unto his master?—Should it not be with the heads of these men?"—1 Sam. xxix. 4. So, whatsoever ye attempt for the good of policy or religion, for the diverting of evil, for the relief of the afflicted Churches abroad, will be but as water spilt upon the ground, for all attempts have proved no better. In every good thing they will be your real adversaries—yea, wherewith will they reconcile themselves to their master the Pope but with the ruin of religion and State, and more particularly, it may be, with the heads or hearts of you and yours.

9. The ninth and last motive is from the excellence and weight of the work in hand, viz. the advancing of the sceptre of the kingdom of Christ Jesus, which is no other

thing than a restoring or establishing of the true officers of Christ, the purity of his ordinances, and the power of his own discipline.

Of the excellency and necessity of discipline we have spoken somewhat.

Standeth it with equity or reason, that the Pope's law, which is the Pope's own mouth, should speak or rule in Christ's Church? And, that it is so with us, the hierarchy itself cannot deny, for it is the very same Popish government, that is portrayed out in the Pope's canons, for the which our Prelacy standeth as stiff as any pontifical of them all—witness Bishop Bilson,\* Bishop Whitgift,† and others. But this government, as all know that are acquainted with it, is—

1. Corrupt.
2. Burdensome.
3. Tyrannical.
4. It spoileth the Church of her liberty.
5. It hath condign censure and condemnation put upon it by juries of the learned—witness Luther, Calvin,‡ and Morney.

Lct Dr. Whitaker speak for all:—"The Canon Law and Pontifical Decrees should have no place with us;"§ for which, mark his reason—"because it is," saith he, "Antichristian, and an enemy to all religion and piety."

Hence it will follow that Christ must needs be angry with us, and speak to us in his hot wrath, and smite us also yet seven times more, if the sceptre of Antichrist may be still suffered to jostle out the sceptre of Christ Jesus. What is the breaking of the Lord's bands and casting his cords from us, spoken of in Ps. ii. 3-5, but the rejecting of his government, against which how fearful a threatening there is denounced, the same place also doth witness.

Up then, Right Honourable, and be strong in the Lord, and for the land, since you see the danger. "It is a fearful thing to fall into the hands of the living God," 1 Cor. x. 31. And how can we escape, unless this evil be removed?

\* De gubern. cap. 14, p. 539. † Tract. 8, cap. 6, p. 72. ‡ Instit. lib. 4, c. 10. § Jus Canon, &c. Lib. de Confut. quest. 2.



We cannot but discover a deceitful conceit, that possesseth and stealeth away the hearts of many professors among us. "It is true," say they, "we have amongst us the evil of bishops, the corruption of some idle ceremonies,—we would with all our hearts they were away; we also want discipline, which we earnestly desire. But, when it cometh to an overwhelming judgment, we hope our close walking with God in piety, sanctity, and equity, will, through God's mercy, guard us against it, when your Reformed Churches may be led through fire and water, and laid desolate, because of the libertinism and profane looseness of the best of their people, walking nothing worthy of the purity of God's ordinances." We speak what we know, for we have often heard it.

But, for answer—1. Good desires are good, if they be joined with good endeavours, otherwise they are vanishing vapours.

2. For our close walking, if it be sheltered from confusion, it must respect all God's commandments, (Ps. cxix. 6,) and that both for ceremony and substance—witness Zacharias and Elisabeth, "walking in all the commandments and ordinances of the Lord," (*ἐντολαῖς καὶ δικαιώμασι*.) So were they blameless. The two words, in both tongues, do signify the substantial precepts and ceremonies, which both must be "of God," (*נֶגֶד*) in both we must walk. This their practice taketh away that unsound and groundless distinction, that we must walk in God's precepts for the substance, and we may in man's precepts for the ceremonies. As all the learned in theology do discover this distinction to be counterfeit, so it shall never hold plea for the removal of judgment.

3. The Lord hath smitten them indeed, for their unworthy walking, as some with that smoke again raised out of the bottomless pit, (Rev. ix. 2.) Instance our neighbour nation of Scotland; some he casteth into a hot bath of blood, as the French; other some he hath exposed to destruction and desolation, or to slavish captivity in their own land, as Bohemia, the Palatinate, the Austrians, and other Germans, of whom we may say, "Is Israel a son, or is he a slave? why is he spoiled?" (Jer. ii. 14,) or, in

another Scripture phrase, "Were they greater sinners, because they suffered such things? I tell you nay, but except ye repent, ye shall all likewise perish," (Luke xiii. 5.) Let us not then deceive ourselves; our one sin of spoiling God of his glory, and barring Christ from his kingdom, if we had no more predominant sins, will weigh down in the balance all their great and crying sins, for which they are punished; and it is to be feared—we pray God avert it—that when our judgment cometh into the balance, it shall weigh down the judgment of all the former nations: yea, we fear, as we often hear it out of pulpits, as they have drunk the brim, so we shall drink the bottom, only the dregs shall be left for the "Whore." Whom he smiteth last he plagueth worst, because their impenitency is of the greatest height against both mercy and judgment, precept and example; woe to us, for such is our case, if we amend not by removal of our evil upon these motives.

When God's own Israel returned not, being smitten, he smote her seven times more; yea, he threateneth her not only with such plagues as are written in the Book of God, which are abundantly enough, but also with every plague that is not written in the Book of the Law, (Deut. xxviii. 6,) that is, such as they, for the fearfulness of them, could not conceive, and such as the Lord, in his just judgment, would not make them acquainted with.

We have great cause to tremble at these speeches; for it is to be feared that the Lord, as he speaketh, Deut. xxviii. 37 and 59, will make our plagues marvellous, and make us an astonishment to all people. We have just cause to bring home that to ourselves that is spoken of Ephesus, *ἔχω κατὰ σε*, Rev. ii. 4: "I have against thee," for so are the words; intimating to us in them that he will bring some great evil upon us, that he will not express: no way see we, under favour, to escape these terrible things threatened, but by removing of this master evil. It is not lopping, nor pruning, nor shaving and trimming, nor pairing of the nails of this evil, as some of great note have promised, that will serve the turn. As the Great Turk said of the loss of his men, it is but a shaving, it will

quickly grow again,—so will it be just in this, except you strike at the root; except you remove these majorities, the reforming of the minorities will do little or no good. Believe us, Right Honourable, unless ye pluck up these stumps of Dagon by the very roots, their nails will grow ranker than ever they were, and they will scratch more devilishly than ever they did. Except this strange fire be removed, the Lord must make the consuming fire of his wrath break out upon us.

He usually maketh a people to read their sin in great characters in their judgments. Will any daub or trim, or put a new cover upon an old rotten house, that will fall about their ears; or will they not rather down with it, rid away the rubbish, and build a new one?

Will a surgeon cicatrize or skin a purulent sore or festered wound? or will he not rather search to the bottom, and make a sound cure, by purging out the filthy matter, and eating out the dead flesh? Or will any adventure to cure a member that must be cut off? If they do thus, they kill the party. So in this case the whiting, daubing, or palliating, will not serve, but cutting off must make the cure. As a gentleman said to a great man, complaining to him that his house was all out of order, and he could not well discern the cause, “if he would put away halting Tom, he should soon see what was the cause;” and so it was indeed. So if the halting hierarchy between God and Baal should happily be removed, truth would quickly discover the necessity of it.

That comfortable speech of Samuel to the people, mourning for choosing Saul their King, is very remarkable: “Ye have done this wickedness, but fear not,” &c., 1 Sam. xii. 20; as if he would say, the Lord will pardon. “Yet turn not aside to vain things, but serve the Lord. For if you do, you shall be destroyed, both you and your King.” Where observe, that the Lord will be merciful to them for many sins, but if they turn to idols, the Lord will make havoc of all.

We have not only turned aside, but we never turned wholly from vain things; and we turn aside more and more.

If then this hierarchy be so deadly an evil, "that," as a great one said of his wicked wife, "if it live, the commonwealth must die,"—*Ejus vita mea mors*,—then are they inofficious pleaders, how great soever, that hold the main alteration, or total reformation, to be a perilous operation in a church. But they go upon false grounds; first, that no certain ground of government is prescribed by God for his Church. The contrary whereof is proved, and that to be unalterable.

For the further clearing of the unsoundness of this position against the law of God, the order of nature, and the strength of reason, let us go a little further, because it is delivered by a great one, that thought himself a great statist; yea, we wish it had not fallen from the pen of some minister of note.

What can be more expressly and precisely laid down, than discipline is discovered in that place of the Gospel, so often quoted, and so well known, Matth. xviii. 18, where, as it is observed by the learned, are all the parts of discipline, namely, reprehension and censure. Also the true and lawful officers,—*Nempe presbyteri quibus est commissa non Dominis*;\*—viz. the elders, to whom it is committed, not to lords. "Neither must it be used any otherwise," saith the learned, "than Christ hath appointed,"—*qui est causa efficiens*, &c.,—who is the efficient cause of discipline. The elders are the instrumental cause, using the advice, approbation, and presence of the people, in the last act of censure, namely, excommunication. The material cause is faith and manners. The formal cause, *debitus exercendi modus*, a due manner of proceeding. From these particulars, the learned deduce this definition,—*Disciplina est facultas Ecclesiæ a Christo tradita*, &c.,—Discipline is a power given by Christ to his Church, to teach, admonish, reprove, correct, yea, to inflict the highest punishment of giving men over to Satan, if they so deserve.

For the further illustration, they apply that parable in the Gospel, where Christ is said to be "like a man taking a far journey, who left his house, and gave authority to his

\* Zanch. in 4. precept.

servants, and to every man his work, commanding the porter to watch," Mark xiii. 34, where, be pleased to observe, no authority, but that which is given ; and no work, but that which is left ; and over these the porters must watch, that no other authority be intruded, nor other work be done. To the same effect, they cite that of the Apostle to the Corinthians, "that he was bold," after a holy manner, "to boast according to the measure of the rule which God had distributed unto him, and not of the things which God had not measured to him," 2 Cor. x. 13. Since by this then, and sundry other proofs by us produced, it appeareth plainly, that Christ hath appointed in his house one direct, perfect, and unalterable form of government—"otherwise," as the learned observe, "it should be worse with Christ's house, than with men's houses ;"\* how calumnious, if not blasphemous, are they against the truth of God ? How opprobrious to his wisdom ? how injurious to souls ? how tyrannous over men of all estates ? who force a State, by word, writ, and practice, to maintain that Christ hath left no certain form of government in his house. These men are the Prelates, against whom, especially, learned Calvin directeth his speech in his discourse of discipline, where he telleth us,—"*quod Doctrina sit anima Ecclesiæ, et Disciplina nervus :*"†—That pure doctrine is the soul of the Church, and discipline is the sinews of the Church. "Yet there are," saith he, "that hate discipline so—*ut a nomine Disciplinæ abhorreant*—that they abhor the very name of discipline—they are antidisciplinarians." Then why should men of gifts, for fear or favour, maintain these Prelates, in giving the Spirit the lie ?

We would have men to consider why they broach this untruth, and would have others to maintain it ; namely, that they may dung and dress, and still bear out that bitter root and rotten stump of their Antichristian government. The denial of good government in Christ's house, maketh way for all the bad government of the Beast, and such is the hierarchical government, which hath as much to do with the government of Christ, as the mass hath with the

\* Calvin. Instit. lib. 4.

† Ibid. c. 12, sect. 1.

sacrament: it hath none of the causes, or concurring parts, that maketh up the definition of discipline.

It hath not Christ for the efficient cause, nor the elders for the instrumental, not faith or manners, whatsoever they pretend, for the matter, but rather the cursing of them whom God hath blessed; and for the manner, it is nothing but disorder itself.

That complaint of an ancient author, *anno* 1150, concerning corrupt discipline, may well be applied to the Prelates' discipline,—*Est in omni ordine et professione latens Disciplinæ figmentum, Spiritui Saincto inimicum, innocentiae ac simplicitati valde contrarium*,\*—"There is in every profession," saith he, "a show of order, and the counterfeit of discipline, but it is enmity to the Holy Ghost, and altogether adverse to holiness and simplicity." Even just so is their discipline, of which a learned ancient of the same time giveth this remarkable testimony,—"*Corrumpit, non corrigit, exasperat, non emendat*,"†—it corrupteth, but correcteth not; it rather hardeneth men in sin, than reclaimeth them from sin.

2. They dream of as many forms of government as of State policy, which is nothing so; for God hath not prescribed any particular unalterable form of government to this or that commonwealth, except to the Jews, but hath left it various to the variety of states, so it be according to the geueal rules of piety and equity; but no sooner ordained God a Church, either under the law or Gospel, but so soon he prescribed a platform of government for it, *Exod.* xxviii.

For clearing of this doubt, let D. Whitaker speak,—*Regis et Ecclesiae dissimilis est ratio, autoritas legum condendarum Regis est, ac latae et promulgatae abrogare potest, &c. at Ecclesia Scripturis, &c. Imo dico ego nec leges ferre potest in Domo Dei, alioqui Scriptura esset imperfecta*,‡—"There is not," saith he, "a like reason of the King and of the Church. The King and State may make and set forth laws, and abrogate the same, making others in their place, as the necessity of the time and good of the

\* Potho. lib. de statu Domus Dei.

† Petrus Blesens. in Ep.

ad Official.

‡ De autoritat sacræ Scripturæ advers. Stapleton. c.

9, p. 436.

State shall require, but the Church hath her laws from the Scriptures; neither may any King make laws in the house of God, for if they might, the Scripture should be imperfect."

3. For that pretended danger of total reformation, it savoureth altogether of the flesh, and nothing of the spirit, Acts xx. 14, &c. Tit. i. 5.

Is it dangerous to remove a destroying evil?

Is it dangerous to do what God commandeth, and to remove that which he hateth?

Is it dangerous to remove the government of Antichrist, and to plant in the place thereof the government of Christ?

Now that the Episcopal government is Antichristian, and opposite to the government of Christ, hath been formerly proved.

We fear where we should not fear, and we fear not where we should fear. Should we fear to slay that which would slay us, or to maintain that which will save us?

It is true, that physicians hold it desperate rashness to put hand to a deadly malady; but there the body is given for dead; so if there be nothing but a resolution to perish, then an evil consequent will sort with a desperate supposal.

But we look for better things from your Honours, for secret things belong to God; but you, the physicians of the commonwealth, must apply and ply your medicines, and God will work the cure.

The remoras of reformation, and all the belly-god crew, will certainly cry out with open mouth, that these reformers are troublers of our State; but was Zephaniah (chap. i. 4,) a troubler of the State, in putting on Josiah, to remove the Chemarim priests, and all the relics of Baal? Did Christ himself disturb the Church, when he "whipt the buyers and sellers out of the temple?" Matt. xxi. 12; which practice the learned apply as a precedent for reformation of church discipline; witness Michael Declamangis, cited to that effect by Morney.

Charles the Great, and Louis his son,\* both emperors, acknowledged themselves bound, and also endeavoured

\* Histor. Papal. p. 225. Gabri. Puteol. de consil.

to follow Joshua in Church reformation. Finally, did Beza disturb the Church in writing an epistle to Queen Elizabeth,\* for the quite abandoning all the high places, and a plenary reformation of Church discipline. Though Bancroft stormed at him for this, because he touched the copyhold of his belly, yet the good Queen took him for no disturber of the peace.

4. And, lastly, such as write for reformation in part, yet, upon carnal reason, resist a total reformation, are evinced by their own grounds—as, “stand ye in the ways, and ask for the old paths, where is the good way, and walk therein,” Jerem. vi. 16. The word there must show the way, verse 17—“now a man must not go half in one way and half in another;” witness the same prophet, the best expounder of himself—“what hast thou to do in the way of Egypt, to drink the waters of Nilus?” &c., chap. ii. 18. Again, they cite that place, “from the beginning it was not so,” Matt. xix. 8; which all the learned, both ancient and modern, apply to the having recourse to God’s first institution; “*ad originem, dominicam, Evangelicam, et Apostolicam*,” saith a Father,† “let us go to God’s grounds, to evangelical and apostolical truths,” &c. As for that Popish Prelatical objection, “that it is not yet time,” (Hag. i. 2,) as the Jews said of building of God’s house; or, as Pope Hadriana answered Sigismond;‡ or, as Doctor Soame of the same particular for his time,—“that it was not possible and safe.”

This, we say, is out of date; for it is either high time now or never. So we earnestly desire, as Paul wished to Agrippa, “that not only almost, but altogether reformation may be perfected;” to the effecting whereof, let the terrible sequel of neglect persuade you. Bestir your zeal and courage, Right Honourable, for preventing of that black day, which may come upon us unawares.

Can a body live without a soul? or a soul insensate or activate a body without sinews? As we have heard the purity of doctrine to be the soul of the Church, whereby it liveth, so also discipline hath been shown to be the

\* Anno 1572. † Cipra ad Pompeium. ‡ Quod non sit tutum vel possibile.



sinews of the Church, by which sense and motion is conveyed and maintained in the Church.

It is impossible that our State should continue, but must of necessity fall into desolation before we be aware, if reformation be not hastened in this particular.

Mr. Calvin showeth what enemies they are to the State that hinder discipline, and that from the desperate condition they bring it to,—“*Qui disciplinam impediunt extremam desperationem,*” &c.\*—They who hinder discipline, bring the State at length to an extremely desperate point.

Heathen writers observe, and so doth Peter Martyr upon the Kings,†—“That so long as the Romans observed strict discipline, with a competent severity, so long they prospered and enlarged their dominions; *sed labente disciplina*—discipline decaying, the empire came to nothing.”

How then can we choose but perish, who profess Christ, and yet reject the government of Christ?

Nicholas Orem, in his oration before Pope Urban V. showeth this to be one of the forerunning signs of the ruin of Church and commonwealth when discipline perisheth.

To draw to a conclusion of the proof. Hear and tremble at that which the Lord threateneth against the rejecting of this his ordinance,—“It will come to pass that I will spue thee out of my mouth,” Rev. iii. 16. A loathsome people, and a fearful and unreversible judgment.

This threatening intimateth that he cannot bear us—that he will cast us out into despicable places—and that he will never look any more after us. What is the main cause of all these? Even our keeping Christ out of doors, (Rev. iii. 20) that is—“we will not have him to reign over us.”

Give not then the people and State, our peace and wealth, our sheep and shepherds, our Crowns, laws, and Royal King—the King of his subjects, and father of his people—your own noble and generous families—your fair means and possessions, and God’s glory, which is worth all—

\* Institut. lib. 4, c. 12.

† In 2 Reg. c. 11, p. 276.

give not those, we entreat you, as lost to the pit of desolation.

Before we conclude this point, it shall be very material to answer one doubt that may arise, and is most objected from the difficulty of the business.

We verily believe, that all well-affected to State or religion, upon the perusal of this Decade, shall be really and fully possessed of the truth of this position, viz. the absolute necessity of the removal of the Prelacy; "and that," as the prophet speaketh, "a wind to fan or cleanse," will not serve the turn, but it must be "a full or mighty wind," to root up and carry away the very foundation of their being, (Jer. iv. 11, 12.)

"Ast opus egregium quis," &c.

But who shall do this great work, and by what means may it be accomplished? yea, who dare bell-the-cat? or where is that Spirit that will dash the brains of that Babylonish Prelacy (we mean their place) against the stones? or who hath that hand to bring those enemies of Christ, who will not have him to reign over them, before him and slay them? We must confess here goeth the bear away; for as evils are easier discovered than cured, so duties are sooner discerned than discharged. The difficulty of the duty, the seeming danger in the means, and want of valour to give the onset, weakeneth the force of the strongest reasons. But as thrice noble Nehemiah said to that false, belly-god, betraying priest, Shemaiah, "should such a man as I flee?" (Nehem. vi. 11.)—so should you encounter all discouragements and frightening alarms thus—should such men as we fear to do that for our King and country which is of more necessity than life itself?

To come then to a direct answer; and first, for the persons who must effect this, we say this evil must be removed by the magistrate and minister, according to their several places and stations.

The minister must remove the wicked by the sword of the Spirit, viz. the Word; and if that cannot move, the censure of discipline must be used, according to that of

Paul—*τον πόνηρον*—"Put away from among yourselves that wicked one; and this must be done," saith the Apostle, "without partiality, preferring none before another," 1 Cor. v. 13. By virtue of the same power were Hymeneus and Alexander "delivered up to Satan, that they might learn not to blaspheme," 1 Timoth. i. 20. But in this the best may lay their hand upon their mouth, and charge themselves with the sin of concealing this main part of God's counsel. As for the worst—"The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: but what will we do in the end thereof?" Jer. v. 31. Yea, for our parts, we cannot tell how the very best will answer it; for, besides the Scripture, the Fathers tell us,\* that *disciplina est Dei Custos, retinaculum fidei*, &c.—It is God's keeper, the bond of faith, the wholesome guide of a happy way.

Of which another—*Disciplinae jugo omnis insolentia damnanda*:†—By the yoke of discipline is all insolence suppressed.

This being commanded in the Word, as hath been shown, Matth. xviii. 18—having authority and ratification from above, Matth. xvi. 16—being a main principle of religion, Heb. vi. 2—being the practice both under the law and under the gospel in all Reformed Churches; "this being taken away," saith Gualter, "*nihil nisi confusio et anarchia*,"—There is nothing but confusion and anarchy.

Must ministers not meddle with it, nor with the enemies of it? God forbid; for this were, for fear of men, to omit a main part of God's counsel. This is to cross divine precept; it is against the threatenings of God's vengeance, and against the practice of the saints; witness these places which we commend to the perusing of ministers—Deut. xviii. 18, Matth. xxviii. 20, Jer. i. 17, where observe the fearful threatening, "least I consume you before them;" where he clearly intimateth, that vengeance is prepared against them who dare not faithfully and fully deliver their charge, for the fear of man's face, or any other cause. This made Paul assure himself of a woe "if

\* Cypr.

† Bern.

he preached not the gospel," 1 Cor. ix. 16—yea, if he preached not all the gospel, for so was his practice:—"I kept back nothing," as he would say, "neither for fear nor lucre," Acts, xx. 22. So Micaiah would say nothing to the King\* but what the Lord had said to him, and all that he would say, whatsoever should come of it.

We know what fig-leaf defences are made in this behalf. As so, they may leave their ministry—they may preach the most and profitablest truths—they may save some souls—and, by striking on this string, they should do no good.

All these doth learned and right-down Mr. Parker answer in his policy: thus to argue is to "be wise above that which is written." God needeth to no man's ministry with any disadvantage of sin; and what promise hath the ministry without fidelity. "This," as the learned observe, "is to offer a lame sacrifice," condemned Levit. xxii. 20, where the word doth intimate the playing the thief with the sacrifice.

"This is," as one saith,† "to hide a part of the talent *proditorio silentio*; by a betraying silence, which the Lord threateneth fearfully," Matth. xxv. "Yea, the Lord," as that author observeth, "exposeth them often to the hatred of such as they have pleased by their proditorious silence."

The same in effect doth the Lord speak by his own mouth in that quoted place of Jeremiah, i. 17,—“I will confound thee;” or, as the original beareth it, אֶתֶּרֶן —“I will cause thee to fear;” as if the Lord should say:—If thou wilt betray my cause for fear of man, thou shalt be a coward indeed; for it standeth not with my honour to bear thee out. This fear was a stain in the face of all Melancthon's excellences, and what exigents it put him to, they who read know.

“*Nemo modestior quidem, sed nemo timidior*,”‡ saith Zanchie of him—None more modest, I confess, but none more fearful. It is a sure maxim, no way to be safe, but to be zealously faithful.

\* 1 Reg. 22, 13, 14.

† Gualt. Homil. 173, in Luc. 19.

‡ In Epist. ad Bull.

Mr. Parker calleth this hookstering of the Word, in plain terms:—"Flagellare Christum, ut vita servetur,"—a whipping of Christ that his life might be saved. Then, up ye men of God! *Nolite consentire tam scelesti vocabulo.* Endure not to keep silence, according to that charge given you by God:—"I have set watchmen upon thy walls, O Jerusalem, which shall never keep silence, day nor night, and give him no rest till he establish," &c. Isa. lxii. 6, 7. "In the name of the Lord, rise up in the gap, make up the breach, for so did not the false prophets," Ezek. xiii. 5. In the like case, Moses would not, for the greatest appearance of advantage, leave so much as one hoof, Exod. x. 26—Daniel would not budge one hairsbreadth, Dan. vi. 11—John the Baptist struck at the root, (Mark vi. 18,) and Christ himself went on with his work notwithstanding of the threatenings of Herod the Fox, Luke xiii. 32, 33. Down, then, with the colours of the dragon! Trample the sceptre of the Man of Sin in the dust! Advance the standard of Christ, and say, you do not prevail, "your labour shall not be in vain in the Lord." *Non minus mercedis vobis debetur lavantibus Ethiopem,* &c.—You shall be as well paid for trimming of a blackamoor bishop as though you made him white as snow.

Thus, as the minister must do his part with the spiritual sword, so the magistrate must do his part in removing this evil with the sword of justice; and with this more particularly you, the great Council of State, or High Court of Parliament, stand charged; which truth, give us leave to demonstrate to your Honours three several ways:

1. From precept.
2. From practice or precedent.
3. From impregnable reason.

For the first, is that place of the Proverbs—"Take away the dross from the silver, and there shall come forth a vessel for the finer."

"Take away the wicked from before the King, and his throne shall be established in righteousness." Prov. xxv. 4. 5.

Here we are to understand what is meant by the dross,

namely, evil men, and evil officers; and who worse than the Prelates and their places? They are, as Trithemius citeth it from Arnulphus, "*bono um mallei*,"—the very hammers to beat the good and goodness to powder; they eat sin and they are clothed with sin, as we have shown. In a word, they make up a very mass of sin.

2. Here is to be considered the dangerous nature of this dross; it overlayeth, corrupteth, fretteth, and consumeth the silver excellency of a King, State, and Religion; and what else do the Prelates, as we have shown at large? That phrase of the Spirit fitteth just their dealing with our King and State; they have made "our silver to become dross, and our wine they have mixed with water," Isaiah, i. 22; for the latter of these L.D. or D.L. made it literally good, as we hear, in the sacrament lately in his chapel. Our King, council, nobles, ministers, and all sort of people are wofully corrupted by that Romish dross.

3. Hence we plainly see that except this dross be taken away, there is no establishing of the throne in righteousness. So that this must be done, all reasonable men will grant; but what magistrate should do it, whether the supreme or others, (if by the supreme it be not done) there still riseth a doubt. For the clearing whereof, as well as we can, give us leave a little.

It is the King's honour indeed with David, Hezekiah, and Josiah, to purge the house of the Lord; and to purge out these *Pymagate Chemarims*, (the very dross of his throne,) with the fiery zeal-consuming love of God's house, were a duty worthy of so kingly a dignity.

The philosopher out of nature and experience showeth us, that εὐδαιμονία, or happiness of a kingdom, consisteth in the well ordering of these three things, namely, τὸ πολεμικόν, τὸ δικαστικόν, τὸ ἱεράτευμα \*—that is, in matters of war; in matters of justice; and matters of the ministry, and of God's worship.

For the ordering of the last of these there is an unalterable platform in the Word, in the which business kings must neither add, diminish, or take away, but if any thing be not according to this rule, with the foresaid kings, he must re-

\* Arist. Politic., lib. 7.

move it; because he is *vindex utriusque tabulæ*, and God will require it at his hands.

The truth of this, David clearcth in his last will and testament to his son. "I go the way (saith he) of all the earth: be thou strong therefore, and show thyself a man." But how should he strengthen himself? "Keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, commandments, and judgments," 1 Kings, ii. 2, 3; that is, such worship, such conversation, and such execution of justice, as the Lord commaundeth; for all these he calleth his testimonies.

Out of which one of the learned well observeth, that "he sendeth him not to councils, fathers, (or as we may say) to prelates or rabbins, but to the Word of God to be his guide; as it is written (saith he) in the Law of Moses, Deut. xxix. 9, Josh. i. 7."\*

Yea, the Fathers also bear witness of this truth; *οὗτοι περὶ τῶν θείων καὶ ἁγίων τῆς πίστεως μυστηρίων μηδὲ το τοχόν ἀνευ θείων παραδίδοσθαι γράφουσιν.*† In matters of faith or mysteries of religion, men must not institute any thing without the authority of the sacred word. Augustine, upon these words of the 2d Psalm, 10, 11: "Be wise therefore, O ye Kings: be instructed ye judges of the earth. Serve the Lord with fear," &c., commenteth very prettily. "*Quomodo Reges serviunt, &c. Nisi ea quæ contra Jussa Domini sunt Religiosa severitate prohibeant, atque plectantur. Aliter servit quæ homo, aliter quæ Rex; qua homo vivendo fideliter; qua Rex justa præcipiendo, et contraria prohibendo, sicut servierunt Hezekiah, et Josiah; Lucos et Tempia Idolorum, et excelsa contra precepta Dei diruendo.*" How do Kings serve the Lord with fear, saith he, but by forbidding and punishing with a religious severity such things as are contrary to God's commandment. A King must serve the Lord one way as he is a Man, and another way as he is a King: as a man, by believing well, and living well; as a King, by commaunding that which is good, and forbidding and removing that which is evil. So served Hezekiah and Josiah the Lord, by demolishing the temples, groves, and high places of the idolators, yea, and their officers too.

\* Pet. Mart.

† Cyrill Hiorosolit. 41. Catech.

So that we see there is neither precept nor precedent wanting to Kings in this particular.

The King further enforceeth this counsel upon his son from the benefit ensuing; "that thou mayst prosper in all that thou doest;" which counsel, saith the same author, if it had been observed by Kings, the Church of God had not been pestered with such a heap of men's traditions; *ad quas cum principes vergunt*, &c. To which, when princes begin to incline, they grow uncertain, and fleeting in their religion.

Hence we see what danger these Lords of Misrule, and Great Masters of Ceremonies bring our King and State into, which should make us all, and you especially, Right Honourable, and the faithful ministers, on the knees of our hearts, to importune our endangered King, in the words of David; "be thou strong, or strengthened, O King, and show thyself a man: keep the charge of the Lord," in this main and weighty particular of removing the Prelacy; or, as Abimelech, in another case, gracious Sire, take an axe in your hand, and cutting down, say to your Senate, what "ye see me do, make haste and do," Judges, ix. 48.

What hath the dross to do with the gold? or the throne of iniquity with the sceptre of Christ?

A more necessary work for all God's church; a more princely and profitable act to your Highness's self; a more happy thing for the State, and more pleasing to God, could not be thought upon.

That these be the dross, ἀπιδουρες, or perfidiously immorigerous, (for so the Septuagint rendereth it) besides all our proofs, woful experience proclaims it. And, gracious Sire, you know it better than we can tell you; it is their apish condition insensibly to abuse; they are as worms and moths unto Kings and their States—one applieth directly that place of the Proverbs to their abusing of Kings: "*Episcopi qui Reges sœpiunt eos contra puram religionem accendunt, et cavent ne quis ad colloquium admittatur*," &c.\* Bishops, saith he, who hedge in Kings, do incense their minds against the purity of religion, and block up the way, that no good man can have access or speech to them. "This is very true; witness the bloody practice of the French

\* Lavater.



Prelates against the Waldeuses, whom they accused to Louis XII. of many foul, but forged crimes; barring all access to the King, whereby they might clear themselves: till at length that good King told those foxes, that if he were to condemn the devil, he would give him a hearing. Whereupon he sent his Confessor and Secretary of State to try the matter, who, returning to the King, cleared their innocency, and commended so their piety and integrity, that the King affirmed by his ordinary oath, that they were better than himself, or the Prelates had accused them."

We need not go so far for instances to your Highness, we have too many at home; witness the shutting up of access from poor women, and their petitions for the delivery of their husbands, imprisoned against the law of God, and your Majesty's laws, by the Prelates. They are ever as a black cloud between your Majesty's pious subjects and the Prince's favour. For the which, Zuinglius compareth them to the watching dragon that kept the golden fleece.

But this dross being taken away by your Majesty's refining power, and this cloud being dispersed by the irresistible heat of your sunshining zeal, the beams of your gracious favour shall warm the hearts, and cheer the countenances of all your truly religious subjects; that heaven and earth shall bless you, honouring Christ with the overthrow of his enemies, and the establishing of his sceptre in this nation; which was never yet done by any of your predecessors. The Lord will honour you, by making your crown fast upon your head, by confounding your foes at home and abroad; yea, he will set you as a signet on his finger, and as a seal upon his hand. In a word, great King, as hath been said, you shall prosper in all that you do, and whithersoever you turn yourself. Yea, this transcendent piece of service to your God, shall make you far more glorious than all your ancients with all their great conquests.

With these, or the like speeches, our Sovereign should be plied, whose heart is in God's hand, and who knows but by prayers and such speeches we might prevail.

But put the case, that the good harmless King be a captivated Joash, by Athaliah's Arminianised and Jesuited crew. Or a misled Henry the Sixth, dispossessed of his faithfullest friends and best counsel, by the pride of the French. Or

a Henry the Third, overawed by a devilish domineering favourite. Or an Edward the Sixth, overpoised and born down from his good purposes to God's glory and the good of the State, by the halting and falsehood of the Prelates, and their Romish confederacies ; so that such a King, though he hold the sceptre, yet he swayeth not the sceptre, neither can he free himself, nor execute his designs, because the sons of the Man of Sin are too hard for him. Shall the Council of State leave a good head, though it ache, in the hands of the wicked ? God forbid.

To cut themselves off from the head, is to show themselves no members, but either rebels or stark cowards, and not to help the head in such danger of destruction both to head and members, is to proclaim themselves to all the world, to be dead, dishonourable, and unprofitable members.

Then you, the great Council of State must remove the wicked from the head, and take away the corrupting and corroding dross from the silver excellency, and excellent integrity of the King ; so shall ye have of him a refined vessel. What can the head do when the hands deliver not ? especially if the animal spirits are obstructed by the foggy vapours of such an *Ephialtes* or *Incubus*, as the bishops are. As one in that disease would gladly speak and do, yet cannot possible for the weight of those clogging vapours, overlaying both spirits and nerves ; so good Kings, born down and overlaid with a drossy crew, and scared with the black vapours of their chilling fears thence arising, would often both express their desires of reformation, and reform indeed, but they cannot, or dare not vent themselves, because they see so few hearts to affect the business, and so few hands to help in it, especially amongst the great ones ; where, on the contrary, the enemies of reformation lay all their lots together ; yea, they will set up estate, and life, yea soul, and all, upon one rest, for the safeguard of the Devil's kingdom ; the more shame for us, that we dare do no more than now a-days we dare, for the kingdom of Christ.

Azariah the son of Amaziah is much commended, that " he did uprightly in the sight of the Lord, according to all that his father Amaziah did," (2 Kings, xv. 3, 4,) but for this he is blamed, even when he was at the best, that

“the high places were not put away, but the people yet offered, and burned incense on them.”

A learned commentator giveth a reason of this: his ἑλλειψις, or delinquency, as he calleth it,—*etsi esset optimum, &c. hoc non tentavit quod fortasse putaret inveteratos hominum errores difficulter evelli posse*:\* though total reformation was the best, saith the author, and he knew it to be so, yet he durst not attempt it, because he thought that the people would hardly be brought from their inveterate errors.

It is just so with us; for how many good motions of reformation, in sundry of our Kings, have miscarried, through fears arising from the perfidy and rebellion of the Prelacy, we have partly shown, and might further enlarge ourselves, but that your Honours know them well enough.

Undermining Prelates and domineering favourites, have cast our bravest Kings into many cold sweats.

Henry III., as wise and well-governing a Prince as any we had, after that he was rid of evil spirits, being in danger of drowning upon Thames, he was somewhat transported with fear, and being come on shore, Montford bade him be of good cheer, now the danger was past; the King replied, that he was more afraid of him than of drowning or any other danger. And, of all the fears, and cares, and desperate straits of this King, who were the prime cause, but the proud Prelates?

Yea, a tragical instance of our late King might serve for proof enough, if there were no more. If ever Prince deserved the name of the “Bishops’ King,” and “Father of Favourites,” that did he; but how was he requited of both? Surely, for the reverence that we owe to Kings, we are ashamed to say how grossly they abused him, in life and in death; yea, he found himself so deluded to his face, and all things going headlong to wreck, that he groaned in his soul to be rid of his burden, and, if he had had as mettled men about him as sometimes he had, who would have broke the snare and delivered his soul, we should

\* Pet. Mart.

have seen that he would have owned the fact, and thanked them too.

Yea, with grief in heart, to come to the very days wherein we now live—have not the Prelates and their late champion so hedged in our new sovereign, that he could scarce look but at their appointment, to the no small dishonour of his Majesty, the undoing of the State, and the wounding of the hearts of all his loyal and loving subjects.

Hence you see, great Senators, what need Kings have of such a Council of State as will deliver their souls from the snare of the hunter.

The late Lord Verulam gives a very pretty moral upon that fiction of the contention of the inferior gods with Jupiter, wherein it was feigned they were too hard for him, till Briareus came in, and made them know they were but rebel gods. He compareth the House of Commons to Briareus' hands, whose office and place is to vindicate the sovereign power, the good of State government, and the glory of God's worship, from pollution, ruin, and indignity. Your Honours are the very hands which must, or should, work our deliverance, in religion, King, and State. Let flatterers, and enemies to King, State, and religion, say what they will, you must be to them that which Antigonus said of Zeno the great philosopher, *gestorum Regis theatrum*—the very theatre of the King's actions; or, as the philosopher saith of the hand—it is the instrument of instruments: so must you be eyes, *ad discernenda Regia pericula*, to discern the present danger of the King, and hands to him and to us, to deliver all out of danger. The ancients give for a hieroglyph of a wise Senate and able Council, a little fish going before the great whale, discovering shallows and other dangers, and showing the way by the motion of itself. This living, the whale is safe, but being dead, he knoweth not what to do; so must you provide for the establishing of the throne, the rectifying of government, or he may split upon the rocks of malicious counsel, or sink in the quicksands of base flatteries, and at your hands his miscarriage will be required.

This course have stout and wise Councillors taken for

the deliverance both of Kings and States, as we may read at large, both in sacred and profane histories.

The Council of State delivered Joash from the bloody tyranny of Athaliah, God's worship from idolatry, and the kingdom from destruction; where, if any object that Athaliah was a usurper, and that Joash was kept besides the Crown, we answer, it is as great a mischief to a State, if not greater, for a good King to be manacled and swayed by the wicked in his throne, as to be beside his throne. As it is an evident token of God's wrath, to be without counsel, as the Spirit witnesseth of his own people; "a nation void of counsels," (Deut. xxxii. 28,)—that is, never a whit of counsel at all amongst them; so, wicked counsellors, as the same Spirit speaketh, are the very "chair of deceit," (Prov. xii. 5,) to carry Kings and kingdoms headlong to destruction.

We read of Uzziah's proud attempt, whose heart being lifted up with prosperity, and forgetting that God had wrought all his works for him, he will burn incense upon the altar of the Lord. But Azariah and the valiant men of the Lord withstood him, showing from the law, that "it pertained not to him," 2 Chron. xxvi. 11, 17, &c. Yea, though he was wroth, because he might think his good intent might carry him out, yet they would not suffer him—verse 19.

Why then should ye, great Council of State, and our valiant men of God, suffer the ministers of Antichrist to offer strange fire on the altar of the Lord, which will cause the fire of God's indignation, if it be not removed, to consume us all.

That passage of the Philistine Princes is very remarkable:—They, seeing David with his Hebrews marching on with the King, (1 Sam. xxix.) fall to expostulate the matter with the King—"What do these Hebrews here?" The King apologised David's fidelity to the Princes, from that good and faithful deportment that he had found in him, ever since the time of his being with him; but with this the Princes were not satisfied, but were wroth, saying to the King, "send this fellow back to his place," &c. They render a reason—that he would be "an adversary to them; for

wherewith should he obtain favour of his master—should it not be with the heads of these men?”—1 Sam. xxix.

In this same passage there are many useful and observable things.

First, that God's people in their straits should beware how they cast themselves upon the enemies of God ; for that may bring them into greater straits.

2. As a learned author saith well—*Politia non mala, &c.* It was not an evil policy among the Philistines, *ut Rex admoneretur, imo libere reprehenderetur a suis, ut non semper posset quicquid vellet*\*—to admonish the King, saith he, yea, and freely to reprove him, especially in matter of no less weight than the saving or leeing of himself and his subjects, for Kings may not always do what they please : as if, saith the said author, they should further enlarge themselves to the King, by way of expostulation,—“ Is this to guide your affairs by counsel—to take a man to battle with you, and give him a chief commander's place, who hath been a heavy enemy to you and yours ? The shedding of our blood hath won him the hearts of his people ; he hath a fair pull for the kingdom, and now you will put a prize in his hand, viz. all our lives, by which he may bring himself into greater favour with Saul than ever he was before. Believe it, that must not be ; you, who are worth all us—we, and ours, and all lie at stake ; we must not lease you and the kingdom, by preferring your fancy or groundless affection, before sound reason.”

3. The grounds of their opposition were very good ; for what wise man could think that a man obliged by so many bonds to his country, and of such fair hopes to the Crown, would bathe in the blood of his brethren, and vassal the Crown to an uncircumcised enemy, of whose cruelty they had often tasted—which, if he could not do, then of necessity he must betray them ; and, in very deed, if the Lord had not brought David strangely off, he had never been in a greater strait. As for the King's reply upon the experience of David's good behaviour, it might easily be answered—that, as there is nothing liker sanctity than hypocrisy,

\* Pet. Mart.

so there is nothing liker fidelity than whited treason under trust.

For application, *nam fas est et ab hoste doceri*—for we may learn of our enemies; is not our King and State in as great danger as Achish and his kingdom was? Yea, sure, and greater. Love you not your sovereign and your country as dearly well as the Philistine Princees did their King and country? Ye cannot choose but to love both better—then be as faithfully free with him as they were with Achish.

Why should the Prelacy be *Domini fac totum*, that is, *Don do all*, or grand commanders in Church and State policy? Since, 1. They oppose with tooth and nail every thing that is good.

2. They have had their hand, as has been proved, in all the great evils that hath befallen the Church and State.

3. Never any good thing prospered that they put their hand to.

4. The King and State stood never in need, but they always deceived them.

5. And lastly, as the Princees said, if opportunity serve, they will make peace with their head, if it be with the loss of all our heads, if they continue their places.

That which Tully objecteth to Verres, is the ordinary practice of the Prelacy: *Consulem suum deseruit, et venit ad Syllam*—he forsook his consul, saith he, and went to Sylla; so, if the Pope come to wind his horn a little higher here amongst us, the horns of the beast will push down King and Council, and all, to make way for their master.

If once the Pope, with Jehu, cry “Who is on my side?” then all his train will be too too ready to fling God’s house out at windows.

For evidence whereof, take their present actions, as a seantling of their future attempts; if you look not to them, they may well serve us as a Greeian bishop of Muchla, in the province of Tegea, served his country. The city was beleaguered by Mahumet son to Amurathes; he sent one of his nobles to Asanes, a brave commander and governor of the city, soliciting him, partly by promises and partly by threatenings, to give up the city; who answered, that

the place was strong enough, and mantled with a threefold wall, besides other muniments, and store of ammunition; therefore, it were a shame to give a place of that strength for lost: if the great Turk were resolved to assault, they were resolved to maintain their honour by death or by life. But the bishop, knowing that they could not long hold out, for want of victuals, sent a privy messenger to the Turk, showing him what strait they were in, and that he might have the place as cheap as he could desire it.\* By this means the city was betrayed; wherefore the author blazeth him in the margin of the history for the traitor bishop. But this is but a petty matter to that which some of our own have done, who have betrayed whole kingdoms, besides their stirring up the subjects to rebellion.

Besides the foresaid instances from Scripture, what abundance of examples have we in human histories, of grave Councils prevailing with their Princes, to the great good of King and State.

It is written of Antonius Pius, the Roman Emperor, that he debated with his council a business of great weight, so that he would have it according to his will; but Scævola, the great lawyer and faithful counsellor, with others of the like fidelity, would have it according to his weal, and so indeed they carried it—"I see masters," quoth the Emperor, "it must be as you will have it." Yielding this reason—" *Æquius est ut ego tot taliumque amicorum Consilium sequar; quam ut tot talesque amici meam unius voluntatem sequantur.*"†—It is fitter, saith he, that I should follow the counsel of so many and so faithful friends, than that so many such should follow my will, being but one.

The like is related of Louis the Twelfth of France, who thanked his Council much, for their faithful and constant resolution.

But to go no further, have not your ancestors both kept sundry Kings, for a great while out of the pit of destruction, and pulled some as brands out of the fire. Instance Henry the Third, whose history you know, who after he came to himself was as good a King as the best. It is related of

\* Leonici Calcondolæ de rebus Turcicis citatus a Joseph Scaliger, p. 263. Proditor Episcopus.

† Dimis. Halic., lib. 2.



him, that he would often say, that had his subjects followed his will, both he and they had perished ; but he thanked God, that if he knew not how to rule, yet they knew how to obey.

Consider those things, and the Lord give you understanding. Let not men have just cause to say to the body representative of the State : what is become of the activity, right-down fidelity, and love, of English Parliaments to their Princes ? Let it not be said of you, as God upbraideth that proud, but cowardly people the Jews. That "ye are not valiant for the truth," Jer. ix. 3. Or as another prophet hath it, that "will not contend for the truth," Isaiah, lix. 4.; that is, passeth by without regard, or removing the arch-enemies of the truth.

Give us leave to speak ; ye know how ye went away at the last rising, hanging down your heads, yea some with tears in your eyes, as though ye had been led in triumph after the Duke's chariot ; and what a deal of triumph and tantost was there in the tabernacles of the wicked.

It grieved the souls of some, to see the King's pale looks and heavy countenance, howsoever, the littlegood Prelate and his faction were always prompting with an *omnia bene*, or ha, ha, so would we have it ! But God hath broke the bass, break you the treble, or the trouble of the Prelacy, and then the black sanctos of their music is marred. But if you suffer still these grand enemies of State, with their confederate favourites, to turn our silver into dross, and our wine into water ; all nations will blame you exceedingly, because they do conceive, if any other nation had our King that they should have of him a refined vessel. Yea, take heed in this case, that it be not said to you by the Lord, as David said to Abner, and other of Saul's courtiers, for the negligent watch they kept over the King's person : "Are you not valiant men, and who are like to you in Israel ? Wherefore then have you not kept your lord the King ? This thing is not good that ye have done," 1 Sam. xxvi. 15, 16.

Besides ministers and magistrates, all private parties that love God and their country, should have a hand in Babel's overthrow. As the benefit tendeth to all, so the

duty belongeth to all. The counsel of Hushai to Absalom sorteth well with this business, that "all Israel should be gathered from Dan to Beersheba, as the sand of the sea in number," who may with the ropes of their prayers, joined to the power of your hands, draw the city of their Babel into the river of destruction, "until there be not one small stone found," 2 Sam. xvii. 11, 13.

But more of this when we come to the means.

2. We come, in the next place, to the second point of proof, namely, the practice of nations, or the precedent of all Reformed Churches. Approvable practice, especially of God's people, in a thing of high and necessary nature, is both a good warrant and inducement to others in the like case. Yea, it serveth to condemn them if they do not follow.

To begin, then, with the United Provinces:—When Philip the Second of Spain, contrary to the nature of a King, the counsel and entreaty of his father, his own solemn oath and covenant, made at his entry, had resolved in his heart, by the instigation and evil counsel of the Duke de Alva, to make slaves of the Netherlands, Cardinal Granvell and the black counsel of hell devised for the effecting of this, and for to add to their burdens, the bringing in of fifteen new bishops, together with the Spanish Inquisition, both which the Duke de Alva established, to the spoiling of their goods, the tormenting of their bodies, and undoing of their souls; the prisons were so full they were forced to erect more, upon which cruel courses 100,000 families left their places and means, to save their lives by living elsewhere;—but by this fiery trial the Lord did not only purge the drossy and heavy disposition of that people, and made them more wieldy for arms, but he also thereby made the scales to fall from their eyes, that in the midst of the furnace they saw the light of the gospel, which, with all those dangers, they embraced and maintained with their blood; they gathered themselves into compauiies—as in Zealand there were sixty companies; they built churches, which the cruel Duke demolished, and in their place set up gallows, executing all that could be found.

Yet for all this they went on, till through God's mercy

and the assistance of the neighbouring Princes, both with their purses and the blood of their subjects, they grew to an united body; and having broke the bands both of Spanish and Popish tyranny, they took away the dross of that overlaying and tyrannizing Prelacy, as the ground of all their woe, and as the only way to establish the purity of Christ's ordinances.

They cashiered the bishops of Utrecht and Haaerlem, in Holland; the bishop of Middleburgh, in Zealand; the bishops of Lewardin and Groening, in Friedland; the bishop of Deventer, in Overissell; after which, they prospered exceedingly against their enemies, for this is the way indeed to catch the old one.

If this had not been a good course, or if anything would have served but this, then, notwithstanding of their resisting the Spanish tyranny, they might and should have kept these holy fathers, the Prelates, as their chief builders of the house of God; but God taught them, and heavy experience cleared this principle—that there is no building of God's house after his own pattern, so long as the pillars of Antichrist bear sway in the house—there is no shutting of the door whilst the thief is in the house. So long as they had kept possession, Spain and Rome could never fully have lost their possession, and therefore they took the right course, both for reformation and liberty, to shut them quite out at doors; neither did ever any true friend to the gospel to this day condemn them; not the King of France, being a papist, nor his brother, Duke de Angue, their governor, though also a papist.

Upon this their delivery from Spain and Rome, they gave this deviee to their arms; a collar about the Lion's neck, with this word—“*Rosis Leonem, lorris mus liberat:*” —The bands being broken, the mouse setteth free the Lion. And on the other side against it, the King of Spain and the Pope, with this device—“*Liber Leo, revinciri pernegat:*” —The Lion being once free, will not again be bound.

The sum of all that hath been said concerning this particular, be pleased to see in the history of the Netherlands.\* Only give us leave to apply the devices.

\* Meteren., pp. 43, 45, 49, 91, 303.

Our Prelates keep not only the Lion, our Sovereign, in bands, but even the Lion of the tribe of Judah ; and as the Pope and Spaniard counted no more of the Belgic forces, and their confederate helps, than of so many mice, even so the proud Prelates, partly through their own ambition, and partly through the carelessness, or fear, or part-taking of others, are grown with all their rabble so to outbrave the Parliament, that they count no more of them than so many mice. They are grown so pack now with the scarecrow-censures of the State, for they count them no better, that they are no more afraid of that terrible tribunal, than the frogs were of the log that Jupiter is feigned to let fall amongst them. Yea, as the Hungarian goeth not ordinarily with his weapon, nor is not reputed a gentleman till he have killed a Turk ; so among that crew he is not a fellow in grain, till he have braved the Parliament. But let them know whom they deride ; and as the Belgic mice's teeth, or rather the noble Britons' blades, freed this lion, though now too forgetful of his deliverer, so cut you the cords, for that is better than to unloose them ; set free the Lion of State and Religion, and you shall be more precious to God, and better metal to the State, than the gold whereof the Philistines' mice were made, which they sent home in the ark. Yea, your device shall be this, conspicuously glorious to all the world, engraven in golden characters, about the neck of King and Church:—*Hic Senatus est medicus hujus Leonis.* This parliament hath cured this lion of the king's evil.

A second instance of practice may be taken from the North Britons or Scots, our neighbour nation, who did vindicate the liberty of the Church and State to so high an allay, that in every particular it was without parallel ; so that the last King gave this testimony of it, “ that it was as pure a Church, if not purer, as any since the time of Christ ; and therefore he thanked God that it was his lot to live in it.” And how came they to the excellency of that purity, but by taking away the dross ? namely, the Prelacy, with all the train of the trumpery, so that they left not one hoof of the Beast. But who did this ? even the Council of State. But by what authority, command, or concurrence from the supreme magistrate ? surely by

none at all, but rather against the stern and cruel opposition of three Popish Princes, all reigning over them with an high hand; namely, Francis and Mary, King and Queen of France and Scotland, and Queen-Mother, Regent for the time, sister to the house of Guise. These three Princes were devoted soul and body to the Pope, and the two women were as resolute and politic for achieving of their malicious ends, as any of their sex; besides, they had all the power and counsel of the house of Guise, who swayed all France, to further their attempts. They sent great forces into Scotland, with a number of the fiercest spirits, shrewdest pates, and best soldiers, that were amongst them, that with fire and sword they might destroy those reformers, with their posterity, and root out the Gospel. We will trouble you but with one instance.

One Labrosse, a great counsellor and soldier, thought it was fittest to destroy all the nobility, and to billet some thousands of French horse upon their means; and as for the commonalty, to make vassals and slaves of them; his letters directed into France to this purpose were intercepted, which stirred up the State to stand for reformation, as much as for their lives. To these fierce designs the bishops were fire and bellows; witness one of them in these bloody broils, who railed and cursed the soldiers, because they did not burn, rob, slay, and ravish all right down before them.\* Especially he was vexed, that they did not murder one William Matlan, a brave gentleman, and so good a scholar, that he was too hard for all the learning of Sorbon; therefore the bishop would have the soldiers to cut his throat, and that should be an unanswerable argument; but the Lord quenched all their fiery darts, and so strengthened the hearts, and guided the hands of the State, with the assistance of Queen Elizabeth, that they prevailed mightily against their and God's enemies, and never gave over the work, "till they laid," as one said, "the very copestone of reformation."

It is true, indeed, that our English Euroclydon, or sulphureous South-burning wind of Babel, together with

\* Ep. Ambian. Buchan. rer. Scotio. lib. 10, p. 174.

some rotten meteors of inclosed vapours amongst themselves, have, like an earthquake, shaken the house, and uncovered the roof of it ; but let us look to it. We are the unwholesome point from whence this infecting wind hath blown upon them ; for if we do not, it is like not only to split our ship upon the rock, but also to rent the veil of three kingdoms.

We could relate at large more instances, as the French, Swiss, Bohemians, Germans, and Geneva, who presently upon their reformation removed this ground of deformation, but the truth is so well known, we should but take up time ; only observe this point of reformation, observed by the Biscayans to this day, as some write. This being a province of Spaiu's dominions, the people cannot endure a lord bishop to tread upon their ground ; witness that trial that Ferdinand the Catholic made, by bringing a bishop with him, guarding him in the middle of all his great train, but the people, not able to endure him, the King sent him presently out of their territories, and they digged up the ground whereon the bishop's mule stood, and cast it into the sea.

I recite this the rather, because it is cited by that gibbing geographer, Helev., who telleth the Puritans, " that that were a fine place for them to dwell in ; but there is a better way than that, root such bishops out of England, and it will be a finer place for the Puritans to dwell in, and let the bishops and their favourites go make their peace with Biscay."

To conclude the point, you see, Right Honourable, what other States have done for the deliverance of them and theirs, and clearing the title of Christ's kingdom, and that with more resistance, and less concurrence, than you shall have ; therefore you shall do well at length to follow in that which is good, least they and their actions rise up against you.

The third and last point of proof is from the reasons engaging you to the service. We have already in some sections foregoing urged the matter from nine several reasons or motives ; now, give us leave briefly to add these four—*nam abundantia non nocet*:—plenty is not offensive.

1. Constraint or command is laid upon you from the Word, as we conceive, namely, from that place of the Proverbs, so much beaten upon, compared with other places of Scripture, as, "thou shalt take away evil from Israel," Deut. xvii. 12; where, be pleased to observe, that every evil, without exception, must be taken away, and the greater the evil, the greater necessity of removal. And who must do this?—only the supreme magistrate? Not so, but also the Senate; yea, every minister or judge appointed by God, for so the Word telleth us.

In divers places the Lord complaineth, yea, and wondereth, that men of place stand off from the Lord in this employment; and "when he saw there was no man, he wondered that none would offer himself," &c., Isaiah lix, 16. Again—

"I looked, and there was none to help; and I wondered there was none to uphold," &c., chap. lxiii. 5. Another prophet to the same effect—

"I sought for a man among them, that should make up the hedge, and stand in the gap, before me for the land, that I should not destroy it, but I found none," Ezek. xii. 30.

In all these places it is a wonder that the great Jehovah should stand wondering that there were none to lend a hand to the saving of the Church and commonwealth; that there was no physician to minister one dram to that deadly diseased State. In the travels of the people in the wilderness, notwithstanding of the people's transgressions, they had Moses for a physician; in the promised land they had many good Judges; in Eli's time they had Samuel, and after him sundry good kings; but at this time not one. What, not one? was there not Jeremiah, Baruch, Ezekiel, and a good remnant that "mourned in Sion, and were marked in the forehead?" Ezek. ix. 9. Yea, sure; but Jeremiah was imprisoned, beaten, and put in the stocks, and to Ezekiel they were as scorpions. The greater sort, as princes, nobles, and magistrates, were either like the "bulls of Bashan, and the King of Samaria, trampling all under foot," Hosea iv.; "or," like the noblemen of Tekoa, "they would not put their necks to the work of the Lord,"

Nehemiah iii. 5 ; or they were like the prudent professors of these times, whose cautiousness Amos discovereth, that " kept their silence in that time, for it was an evil time," Amos iv. 13 ; or, if there were a remnant that could not hold their peace, but for Zion's sake they must speak, " they were holden," as Lavater well observeth, "*Hostes Reipub. et Ecclesiæ*,"—the enemies of the Church and commonwealth, tumultuous and factious fellows ; they are never quiet ; the land cannot bear them.

The foresaid author, commenting on Ezekiel, applieth this to his time, and so may we to our times, for there are some of all sorts ; but that the prudent in place of authority especially should keep silence, or not stand up in the gap, that is the very matter of the Lord's wonder ; for it is no wonder that the wicked, in regard of their enmity to God, set their face against God, for in this they do but their kind ; but for such as have taken God's prize-money, wear his livery, given up their names to fight his battles, and have enrolled themselves for his household servants, for such, we say, to have neither hand nor tongue for God's cause, and the removing of God's enemies, it is a prodigious wonder indeed. In the original, the Lord is said to cause himself to wonder, as if he could not wonder enough. He speaketh to our capacity, and herein taxeth our stupidity ; shall all the host of Hell, as Atheists, Papists, loose libertines, time-servers, neutrals, carnal gospellers and hypocrites, band themselves to the desperate service of the Devil, whose end is damnation ; and shall not the servants of the Most High, whose wages is life eternal, lay all at the Lord's foot, for the delivery of Zion ? what a wonder is this.

" This threateneth," as the Lord speaketh in that place of Ezekiel, " a wasting of the vineyard ;" yea, further, a particular judgment to such as are in authority, and stand not up in the gap,— " I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none." Observe what followeth.

" Therefore have I poured out mine indignation upon them, I have consumed them with the fire of my wrath, their own way have I recompensed upon their own head,



saith the Lord God." Where we entreat your Honours to observe Hierome's observation upon the place, who by the heads understandeth the magistrates, that howsoever the Lord will destroy that nation, where there is none to take his part against the wicked, yet he will plague the heads especially, who should stand up before the Lord in the land, to save the rest.

If, for further encouragement, you would be further satisfied to what commandment the duty should be reduced, since every act must be warranted by a law, we answer, to the second commandment, which, as it condemneth all unlawful governors and government, with all men's devices in God's worship, so it enarmeth men of place, as magistrates and ministers, to abandon all counterfeit government and superstitious worship. And so much for the first reason.

2. The second reason or motive added to enforce this duty upon you, is from the King's gracious speech at the last confirmation of the privileges in Parliament, wherein he did cast himself, and the care of the State, upon you; signifying, that if you had not a happy Parliament, you might blame yourselves. Now, what happiness can be to King or State, except ye pluck up the plants of all our unhappiness. As a word to the wise is enough, so a word from a willing King is enough. Your actions of reformation, by supplanting of mighty evils, shall be the best comment to the King's speeches.

Kings are not only content, but also desirous, to have divers things done, that they would hardly be seen in till they be done, and then they are willing to own them. The reason is, they love to try what stewards of State they have, and whether they answer their places, in daring to remove the silver from the dross.

It is worthy the observing, that the State of Silicia presented once a petition to Cæsar against one D. Calphurnius, a lewd favourite and oppressing deputy—*Lucius Calphurnius, fur, latro, et mæchrus est: quid tibi videtur?* Calphurnius is a thief, a robber, and a whoremonger; what think you? To which Cæsar answered no more but thus, "*Videtur;*" it seems so; and so, as they meant to do,

they took an order with him, wherewith Cæsar was well content.

3. The third reason which we add, is taken from that use which all the professed enemies of State and Church make of this Prelacy, to effect their evil ends; as David said of Goliath's sword, "there is none to that," so saith the Pope, Spaniard and Arminian, for overturning of a State, and making havoc of a Church, "there is none to a bishop, give them that." That we do not slander them, let their own actions witness, wherein, though we might be large, yet we will clear the proof in one or two instances, that we may draw to an end of the position.

When Cardinal Granvel, as we have shown, devised to enslave and sack the Netherlands by the Spanish Inquisition, the only means to bring it in, and to keep it on foot, was to put upon them fifteen more bishops, (making three archbishops,) under pretence of better government; and, for their maintenance, they turned the abbeys into bishopricks, to the great discontentment of all sorts of people; but what was the reason? The story telleth us, that they might further the bringing in, and keeping up, of that bloody Inquisition; so that they were the maddest lads that could be found for consuming Church and State with fire and sword.

Duke de Alva,\* the Pope's second son, did establish, as we have shown, both these bishops and the Inquisition; for the which *Im*-Pius V. sent him a rich sword, with a hilt all of gold, and an embroidered hat, decked with precious stones.

Let the projects of the Arminians serve for another instance. Arminianism, we know, is the very elixir of Popery; the mystery of the mystery of iniquity; so fine a thread, that it can scarcely be seen or felt; the quintessence of equivocation; the oracle of Delphos; the cabinet of the Pope's secret, and Spain's new-found passage for Britain and the Low Countries. As this plaguy comet had its matter from the adust fiery vapours of that Popish Prelacy, so the Prelacy is meat, drink, and apparel for the

\* Meteren. 43, 45, 49, 91, 305.

maintaining of it. Things live by the same things that they are bred off. Now, we have shown and proved, that Arminianism, and all other schisms and heresies, have their rise from the Prelacy, and so by the Prelacy it must be maintained.

With this principle the Netherlands Arminians were well enough acquainted about twelve years ago, when they drew to an head; and after much debating by arms and terms, they plainly expressed themselves, that they desired no more but that lord bishops should be erected, who might set all things in order, and keep the Church in peace. To that end they had cast their thoughts upon Utenbogard to be the man who, with Baruevelt, should have vassalled all to their own will; so that they knew that peace should have been the war of the Church, for the Arminian and the Antichristian bishops are as the father and the son, relatives which mutually subsist; yea, the veins and arteries of the Prelacy carried both blood and spirits from England, and other parts, to the maintenance of the Belgian Arminianism, the poisoning root whereof lay lower at that time than we yet well conceive; and had so spread itself over the Low Countries, and England especially, that we may say of the Papists and Arminians as the Britons said of the Danes and the sea,—*Pellunt barbari ad mare, repellit mare ad barbaros*:—We are tossed between the Devil and the deep See of Rome. As it is ordinarily now,—no Papist, or blancher with Papist, no statesman; so no Arminian, no bishop or fat parson.

As the Netherlands, then, had best look to it, that their monstrous rebellions bring not back again upon them those pragmatistical Fathers of Arminianism, to the loss of themselves and what they have gained, so necessity is laid upon you, the valiant men of Israel, to set both the fathers and the children on packing; for if all our enemies, foreign and domestic, use them as the only fittest instruments to undo us, if you remove not them, the State shall be required of your hands, and the practice of the wicked shall condemn you. But we hope better things of you.

4. The fourth and last motive is this, that if the Lord

awaken not your hearts, and strengthen not your hands to stand up before the Lord in delivery of the land, then it is both a cause and a sign that the land is given for lost; witness the fore-cited place of Ezekiel,—“ I sought a man among them that should stand up, &c. but I found none.

“ Therefore have I poured out mine indignation upon them, and have consumed them with the fire of my wrath,” &c.

To this also the prophet Jeremiah beareth witness, where speaking of the vineyard of the Lord, “ they have laid it desolate or waste,” saith he; “ and, being desolate, it mourneth to me, or over me,” (chap. xii. 11;) and what is the cause of this desolation or laying waste? because no man layeth it to heart—that is, no man regardeth it, nor endeavoureth to remedy it.

To the same effect, the Lord speaketh in another place by the same prophet:—

“ The bellows are burnt, the lead is consumed of the fire, the founder melteth in vain:” That is to say,—All pains and cost were spent upon that people in vain; what was the reason? The wicked were not taken away; that was a manifest token that the Lord had rejected them, for they were but reprobate silver. As this is clear from the Word, so Comineus, and other great statesmen, giveth this for an infallible token of ensuing ruin, when none standeth up to deliver a State from the inbred devouring enemies of it.

But some among us, besotted in security, may possibly reply,—you are very peremptory; ye are no prophets; God is not so ready to destroy as every Hotspur out of the pulpit, or every prognosticating scribbler would make him to be; and if destruction do come, it may be we shall never see it; or, if it come in our time, we can shift for ourselves, as well as others.

For answer,—The more warning the Lord giveth from the mouths of his messengers, or from the pens of his clerks, the nigher hand is destruction. Further, we desire those shifters to take notice what the Lord saith to them by the prophet Amos:—“ All the sinners of my people shall die by the sword, which say, the evil shall not overtake nor prevent us,” (chap. ix. 10.)

Others will reply, God hath taken off some of our arch-enemies, and will not he, in their destruction, establish our preservation? Yea, sure, as hath been said, if we had hearts to follow home the blow; but otherwise, as the Lord giveth us such in wrath, so he may justly take them away in wrath, and give us worse in their stead.

If we make not very good use of God's execution, and do for God as he hath done for us, he may justly deal with us as he dealt with Judah—"when the yoke of wood is broken, he may make us one of iron," Jer. xxviii. 13.

A third sort will object, though our land hath all signs and symptoms of a deadly disease, yet we are the Lord's own people, and he will be our physician to heal us, according to his promise, Exod. xv. 26.

For answer, We must look so to the performance of the condition, that we may challenge the promise:—"If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, then will I put none of those diseases upon thee, &c. for I am the Lord that healeth thee, or thy physician."

But if they will not hear and obey, then he threateneth most of all to punish them; whoever escape, they shall not escape; witness his own mouth by the prophet Amos:—

"You only have I known of all the families of the earth; therefore will I punish you for all your iniquities," (chap. iii. 2.)

And it must be so, because they most dishonour God; they cause the wicked to blaspheme; they grieve the Spirit in the godly, and they leave the land destitute of all defence.

Some yet will further reply, there are many sincere and upright in the land, who keep themselves from the evil of their own hearts, and the iniquity of the times; yea, they mourn for the sins of Zion.

For answer—1. They show not themselves, in their places, zealous of God's glory, "contending for the truth;" they are not "men in the streets," as the prophet speaketh; they do not quit themselves fully of these men and things that are most offensive to God, Jer. v. 1.

2. If there be a few that by self-denial have laid down themselves, and all that they have, at the foot of the Lord's cause, are they not counted as signs and wonders, and left alone to the destroyer, as a ship's mast upon the top of the mountain? Who comes forth to help them against the mighty?

3. All the mourners in Zion shall have their life for a prey, which may well content them; but if the great and master-evil be not taken away from Israel, it standeth not with God's honour, nor the zeal of the truly bred, that the Lord for them should still spare a nation, who spareth and maintaineth that evil that he most hateth.

To come to a conclusion of the point, we beseech you, Right Honourable, again and again, and that by the mercies of the Eternal God—If there be in you any zeal to his glory; any faith to your country; any love to your sovereign; any compassion on your families and us; any looking for consolation—that you take away the dross from the silver; so shall we have a refined vessel. We are bold to use to you the words of the prophet Jeremiah:—"Behold we set before you the way of life, and the way of death;" therefore do the Lord's work, and ye shall live. These fifty years and upwards, the Lord hath pleaded, by his agents, at the bar of your Parliament, for his own privileges against the intrusion of the hierarchy, yet he could never have right, yea, scarce a good hearing. It is time to look to it and to give sentence on his side; for if he be forced to take the matter into his own hand, he will first cast the State over the bar, and then slay those that would not have him to reign over them.

Look steadfastly upon these things; all lieth at stake; you are the ordinary means, or none we see to redeem them. At any rate, then, strike neither at great nor small, but at these troublers of Israel.

Smite that Hazael in the fifth rib; yea, if father or mother stand in the way, away with them, we beseech you. *Nam potius pereat unus quam unitas.* Make rather a rotten tree fall, than that the rotting drops thereof should kill the sheep.

The means whereby our deliverance from this evil may

be wrought, shall be discovered in the handling of the last position. And so much for this point.

#### TENTH POSITION PROVED.

Now followeth the last point, but not the least motive of persuasion to the work, viz. the striking at this root of the hierarchy, the removal of this idol, and the erecting of the purity of Christ's ordinances, (as we conceive upon good ground,) shall stay the course of sin, remove judgment, recover God's favour, make up the breaches of the Church and Commonwealth, redeem the honour of our State, remove the wicked from the throne, dash out the brains of our enemies' hopes, and bring many blessings upon our King, Church, and Commonwealth.

The evidence of this point will undeniably follow upon the proof the former. There are two ordinary means to enforce the performance of any duty, viz. fear of punishment, and hope of reward—we are bold to press them both. But we hope your generous and noble minds like better to be led than driven, to be persuaded than forced. The conjunct cause being removed, the effect must cease, and contrary effects must follow, for there is no vacuity.

If we will stay the course of sin, we must go to the fountain head. The Prelacy is the mother of all sin, and the daughters maintain the mother; take away the mother, and the daughter shall not find so many husbands. The scythe to mow down sin, as hath been shown, is discipline, which the Prelates cannot endure, and that argueth and plainly convinceth their kingdom to subsist by sin.

Some of their champions, scoffing at the desires of God's people for removal of them, and erecting of discipline, bid them first set down and propound another government. *Facilius est*, &c.\*—it is easier, saith one, to subvert or cast down a thing than to erect it: let them first find out another government ere they remove this. His fellow-proctor, Scultingius,† hath the very same in effect, for the Popish government against the Calvinists.

\* B. Bilson, de gub. xiv. p. 539.

† Lib. i., p. 11.

This scoff relisheth but of a loose heart, we will not say of blasphemy—as if the government of Christ's house were to seek. Opposers of the truth should have good memories; for he knoweth and confesseth that there was such a government as we plead for—and so is it yet still in readiness, if usurpation were removed. Every one knoweth that an old rotten or plaguy house must be removed, or consumed with fire, before a new frame be set up:—"Remove that which withholdeth, and Christ, who standeth at the door, (τὸ κατέχον,) ready to come in, will bring his government with him," 2 Thes. ii. 6.

The foul-mouthed censurers of the petition for reformation, would persuade the State, "that discipline cannot suit nor sort with the subsisting of a monarchy," (Cens. 6.) And why? Because they put lying aspersions upon it, as excommunicating of Kings, proceeding against them as tyrants, robbing them of their right.

It is a usual thing with whores to call honest women so at the very first bout. They seek the Presbyterians where themselves do lie; *si accusare fas est, quis erit innocens*—if it is enough to accuse, who shall be clear? Hath it not been their own ordinary course, as hath been shown, to interdict Kings, to depose them, and cause their lives to be taken from them—do they not now usurp the King's right, as hath been proved? And where they grant that actions matrimonial of tithes, and testamentary actions do belong to the King *de jure*, yet they take them all to their own Courts *de facto*. But what profit or privilege can they show the Presbyterians to have robbed Kings of—yea, have they not rather parted with their own for the advancement of the Gospel?

But, to answer directly; to say that the government of a King, and the good of his State cannot stand with the government of Christ, jumpeth fully with that impious conceit of Herod, who, hearing of Christ's coming in the flesh, was "exceedingly troubled," ἐνέταχθη, (Matth. ii. 3,) but without cause, for Christ had no eye to his kingdom. Upon this conceit, one writeth these pretty iambics:—

Hostis Herodes impie,  
Christum venire, quid times?



Non eripit mortalia,  
Qui regnat dat cælestia.

Impious Herod, enemy to Christ,  
What makes thee fear Christ's coming in our mould?  
Will he from earthly Kings their sceptres wrest,  
Who gives Kings crowns more glorious than of gold?

In a word, none but enemies to Christ are enemies to the government of Christ; and, if Christ were here on earth, they who cannot endure his government would not endure himself.

But, to go on with the point of removing judgment, and the blessing ensuing upon reformation—Besides the grounds from the former positions, it is as clear a truth as any in God's book, from promise, instances of example, and reason.

For the first, the Scripture is abundant—it presseth nothing more. Witness, first, that place of Samuel—"And Samuel spake to all the house of Israel: Put away the strange gods from among you, and Ashtaroth, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines," 1 Sam. vii. 3. Here is a people over head and ears in calamity; there was in them humiliation, but they wanted reformation; the prophet biddeth them join reformation with humiliation, and they should have what they desired.

To the same effect, the Lord speaketh by the prophet Isaiah; though the Israelites' "silver was become dross, and their wine mixed with water," (Isaiah, i. 22,)—that is, they were become glistening hypocrites, and they carried a fair show and semblance of religion, as dross carries a show of silver, and wine mixed with water, a colour of wine—(for this especially the Lord hated them, howsoever they pleased themselves in those deluding shows; yea, their Princes and priests, who should have reformed others, both by discipline and example, were rebels, devourers, thieves, and robbers, and companions of such, *οπῶια, δέσκοινα, τῶια καὶ, θεραπαινίδες*—such mistress, such maid)—yet, for all this, though these their sins were of a scarlet or crimson dye, if they will but hear and obey—if they will cleanse their hearts, and take away from before the Lord the evil of their works, and do good instead of evil, he will not only

forgive them, but also bless them—they “shall eat the good things of the land,” Isaiah, i. 19. Yea, he promiseth to “turn his hand upon them,” that is, to turn from smiting of them, “and he will burn out the dross till it be pure, and take away all the tin,” (verse 25.) Observe what followeth:—“He will restore their judges as at the first, and their counsellors as at the beginning; so shall it be called a city of righteousness, and a faithful city,” (verse 26.) Observe the fruits of reformation, which, though the Lord himself effecteth, (for without him we can do nothing,) yet he reformeth by secondary means, wherein he honoureth man much, and maketh him manifest his obedience.

This Mr. Zanchie witnesseth in a treatise of the Reformation of the Church, speaking of the foresaid place of Isaiah—“I will burn out the dross,” &c.—*quid per stannum*, &c. What is meant here by the dross and tin? New doctrine, will-worship, and all such things as have not their foundation from Christ and his apostles. *Sunt igitur omnia stanna novarum doctrinarum et novorum cultuum tollenda, et statuenda quæ tempore Christi et Apostolorum*, &c. *Ino ceremoniæ et disciplina ad prima principia, et primos fontes redigantur, ut profligatur omnis novitas*, &c. (Regula 10.) The tin of new doctrines and new invented worship are to be removed, and things are to be established according to the institution of Christ and his apostles; yea, all ceremonies and discipline are to be reduced to the first principles and fountain-head of Christ's institution, that all novelty may be abandoned.

Where he also observeth that our Saviour Christ bringeth all things to the same standard, in these words, “from the beginning it was not so,” (Matt. xix. 8,) rejecting every ordinance that hath not its institution from God.

This said author presseth further this point of reformation from that place of Jeremiah, which offereth itself for another proof:—“As a fountain casteth out her waters, so she casteth out her wickedness,” Jer. vi. 7.

To what a corrupt and corrupting habit of sin was Jerusalem grown! Like a poisoned well-spring, it was ever casting out deadly waters; yea, they were grown “shameless in their abominations,” and therefore the Lord

threateneth to slay them, (verse 15.) Yet, for all this, the Lord biddeth them "Stand in the ways, and behold, and ask for the old way, which is the good way, and walk therein, and ye shall find rest for your souls," (verse 16.) As if the Lord should say,—Look but upon my ways, compare them with the ways of sin, that seem so sweet unto you, and wherein your deceiving prophets sooth you up; consider whether my ways are not more equal and more profitable than the ways of sin; for in them ye shall find refreshing, that is, both comfort and prosperity, where in the ways of sin there is nothing but woe and sorrow. So that, as Zanehie observeth, he allureth or forceth them to reformation; *argumento ab utili*—from an argument of commodity.

So, in the fourth of the same prophecy:—"O Israel, if thou return unto me, saith the Lord, and if thou put away thine abominations out of my sight, then shalt thou not remove," Jer. iv. 1.

One place more, from the prophecy of Ezekiel:—"Albeit they set their thresholds by my thresholds, and their posts by my posts," that is, their idols by my worship, as indeed we have done, "they have defiled my holy name with their abominations, which they have committed; yet, let them put away their fornication, and the carcasses of their Kings, far from me," that is, monuments of idolatry erected to Ammon and Manasseh, "and I will dwell among them," Ezek. xliii. 8, 9. Innumerable places, from Genesis to the Revelation, we might quote to this purpose; but the point is so pressed daily from the pulpits, and you are so well acquainted with the Scriptures, that we need but to give a taste. If Ephesus will repent and do her first work, and Sardis strengthen the things that are like to die; yea, if our Laodicea will be zealous and amend, the Lord will take up the controversy betwixt us and him, he will set his favour upon us; instead of judgment we shall have merey; instead of ignominy, glory; instead of want, plenty; valour and magnanimity for faint-heartedness;—our Church shall be beautiful, our Commonwealth flourishing, and if ye remove the dross from the silver, we have the promise of a gloriously refined King.

The second sort of proof is from the never failing practice of God's performance with all such as do reform; hath the Lord failed, or come short in any thing that he hath promised?

Did not the Israelites, upon their mourning and putting away their idols, especially Ashtaroth, find deliverance from the yoke of the Philistines, (1 Sam. vii.) and that by a glorious and marvellous victory over them, from the Lord's own hand, without ordinary means? What was Ai before Joshua, when the cursed thing was removed?—What was Benjamin before Judah, when by humiliation their special sin was done away? In a word, can any give an instance, that ever God's people were denied their suit, when they took a right course before the Lord? He is still the same God, and will be so to us, if we do as they did for our breaches of Church and Commonwealth.

The third sort of proof is taken from the reason, why it should be so; namely, from the nature of God's promises, which are all yea and amen; from his end and intent in his threatening, which is not to destroy but to reclaim; and lastly, from his order of proceeding, namely, he inviteth always to return before he overturneth. "Return, return," &c., "why will ye die?"

When God proclaimed his Israel to be nothing but a well-spring of wickedness, yet how loth is he to cast him off. "Be thou instructed, O Jerusalem," saith he, "lest my soul depart from thee, lest I make thee desolate in a land that none inhabiteth," Jer. vi. 8. Were the rebellions and abominations of Judah so great and so grievous, that he hounded on the enemies to besiege her and sack her, (verse 4, 5,) and yet was his soul with her? Yes, sure; or how should he threaten that his soul or affection should depart from her; yea, his soul was loth to depart, and would not depart at all if she would but hearken to instruction. Here the Lord sheweth the careful desire of a parent, and the powerful prevailing love of an husband, and that towards a rebellious child, and an adulterous woman.

The like affection we see in God towards that rebellious and hypocritical Israel and Judah, whose goodness was as the morning cloud, going away as the morning dew, that

is, they seemed to have a certain holiness and repentance in them, but it was formal and hypocritical ; a cloud without rain, a vaporous matter quickly dissolved, and as the morning dew, quickly dried up. Of all things, God cannot endure those sea-sick counterfeit apish fits, and yet for all this, when nothing could reclaim them, the Lord breaketh out for them, as we may say, in a motherlike passion—"O Ephraim, what shall I do unto thee? O Judah, how shall I entreat thee?" Hosea, vi. 4. As if the Lord should say, all possible means have been used to cause you, Israel and Judah, to return ; but nothing hath prevailed, and what shall I do more? Oh! that there were any way or means to recover you: so that the Lord beareth till he can bear no longer. "Ah!" saith the Lord, "I will ease me of my adversaries, and avenge me of mine enemies," Isaiah, i. 24; *vox indignationis et commiserationis*, as one saith, a voice of indignation against sin, and yet a voice of commiseration toward the sinner; he must in justice revenge, and yet his mercy is loth to do it.

Since then, the promise and practice of the Lord, and reason from the Lord, make all good the truth of this position, why should we either doubt of it, or give ourselves rest till we enjoy the happy experience of it? Wicked men, putting far from them the evil day, let their case be never so desperate, they never say there is no hope: but God's people fall foul on the contrary; when they see a state in a forlorn condition; the wicked advanced, and the abstainer from evil made a prey to the wicked; they are disheartened from using means, because there is little likelihood of prevailing; holding it their only hope to have no hope. Thus, "Zion said, the Lord hath forsaken me, and my Lord hath forgotten me," Isaiah, xlix. 14; not so, for if thou forget not him and thy duty and endeavour, God cannot forget thy labour. Observe how the Lord preventeth this objection—"Let the wicked forsake his ways, and the unrighteous man his own imaginations, and return unto the Lord, and he will have mercy upon him, and to our God, for he is ready to forgive." But they might have objected—can God ever be reconciled to us, who have transgressed all his laws, and broken covenant so often with him?

No, sure; no man will do so. True, saith the Lord; nor would you do so to any, but I am not as man—"My thoughts are not your thoughts, neither your ways my ways: For as the heavens are higher than the earth, so are my ways higher than your ways," Isaiah, lv. 7, 8, 9.

Where, observe the condition: if wickedness be forsaken and removed by those that are in place, then the Lord cannot choose but send a blessing.

This same argument, *ab utili*, or profit, hath prevailed much in the matter of reformation, with people or states, merely seeking themselves and their own ends, without any conscience of obedience to the commandment; and if they pretended any zeal, it was but strange fire, a temporary and time-serving heat was the most and the best. So self-seeking Jehu reformed to a great height, in removing of the evil, and restoring and establishing of the good; he did execution upon all Ahab's seed, the prophets, servants, and priests of Baal to a man; he burnt Baal, his idols; threw down the temple, and made a lake of it; he boasted much of his zeal and uprightness of heart; the Lord giveth this testimony of him, that he had "executed that which was right in his eyes; and had done unto the house of Ahab all the things that were in God's heart," 1 Kings, x. 30; and therefore the Lord promiseth, that "his son should sit on the throne of Israel, unto the fourth generation."

The Lord made also this good; but was there either "right eye or right heart" (Hosea, i.) in Jehu, for all this? No, sure, for he departed not from Jeroboam his sin, and the Lord punished his posterity for the very act that he approved, because he did it for a kingdom, and not to the Lord. Yet we see how far this temporary reward prevailed in the matter of reformation, with a mere time-server.

The Jesuits having got footing in the great kingdom of Japan, by their hellish plots and undermining of great ones, they set all the State on fire; the princes and nobles against the King, and one against another, till it was come to blood. But some, wiser than the rest, discovering that infernal brood to be the ground and cause of that state-consuming sedition, called the Jesuits to an account, executed some,

and banished the rest; and enacted thereupon, that it should be present death for any Jesuit to enter the King's dominions, which remaineth in force to this day.

By this reformation they are rid of that crew, who are the curse of us, against whom we have laws as good as may be, but no execution.

Upon this same point of ensuing good, the Biscayans are at a deadly enmity and natural antipathy with the brood of Prelates.

Upon this ground, Venice, Milan, and Naples, will not endure to hear of the admitting of an Inquisition; for thereby, honour, wealth, peace, and prosperous success, should be utterly cashiered, and they, their means and families, should be worse than galley-slaves.

By force also of this strongly prevailing argument, the Netherlanders rid themselves and their State of that bitter root of lord bishops, whom they knew to be the strength and leaders of the Pope's forces, and chief pillars, as we have proved, for supporting that great Antichrist.

For a closer of this point, be pleased to observe one instance from the present practice of the Hollanders. Since that nation is marked of all the world, to be the procreant and conservant cause of all mixtures of religion, as that Egyptian Nilus is the mother of all sorts of monsters; it is matter of some wonder, why they are so far from tolerating that old Pelagianism and new Arminianism, that they suppress it with all their main, executing some, banishing other some, offering means, and lives, and all in opposition to it; yea, if the Arminians meet in private, their house and means are like to be ruined and spoiled by the multitude, the people pursued to the danger of their lives; so they love nothing so much as pictures and pranking, so they hate nothing so much as the Spaniard and Arminianism. But what is the cause of all this indignation against Arminianism? Is it because it is the Pope's Benjamin, the neatest spun thread of popery, the last and greatest monster of the Man of Sin? for as the liker a monkey is to a man, the greater monster it is, so the liker impiety is to piety, the more monstrous it is. Or is it because they love and long to be engrafted on that Antichristian stem of the

Prelacy? Or because it draineth the very life out of religion, and changeth all religion into a Protean form of religion? Or, lastly, because it derogateth from the very essence and attributes of God, exalting man above his Maker? No, not for all these, yea, directly for none of these; for then they would suppress Popery fully; then would they not, with Sultan Solymán, or blanched Atheists, make so much of the Machiavelian principle—"that a State may tolerate any religion, so it be for its profit;"\* which is directly, as one observeth, against the nature of God and true religion, (for there must be but one), the virtue of the commandment, the office of the magistrate:† the dealing of idolaters with their false worship confirm this truth. And, lastly, it is against the true profit of the State.

Again, if in conscience they obeyed the commandment in one particular, they would also in another, especially of the same species or kind. But since none of all these be the very moving cause of their thus plying of the Arminians—what is the cause? Answer—this is the very marrow of the matter, they fear their copyhold; namely, lest the Arminian grow so strong that he overtop the State, and get the staff out of their hand, as indeed, he is like to do; lest, like a marmoset, (which carries the face of a man, and yet is a great enemy to the monkey,) he should learn a trick beyond all other tricks, to overturn their trading; or lest, out of desire of revenge for the supposed wrong done to their sect, like the Arabian monster, Caccus, they should set all on fire with their breath, and yet live themselves, like the salamander, in the flame; but if they can keep them under from all place of government, both in Church and Commonwealth, both in arms and civil judicature, though in some of these places the Arminian prevaieth; and if they can expose them to the indignation of the people, and keep his horns so short that he cannot push; then they think that they shall prosper in what they put their hand to. So that it is clear, that liberty, prosperous success, glorious renown, plenty, prevailing against the enemy, and the enlarging of their tents, maketh them look

\* Maxim. ii.

† Specul. Belli sacri, c. 39, p. 232.



well to the Arminians' water, that this bird of divers colours grow not too big in her nest.

Then, if we set apart religion, which, God forbid, yet let glory, prosperity, and good success at home—victory over our enemies abroad—the removal of all evil—the enjoyment of all good—all attending upon the downfall of the Prelacy, prevail with you, to the abandoning of the stinch of these harpies, which have made our Israel “like a bird of divers colours,” (as the Lord speaketh, Jer. xii. 9;) that is, instead of the Lord's livery, she is stuck full of the gaudy feathers of superstition, which causeth the Lord to set the beasts and birds of all nations about her, to eat her up. They stand gazing, indeed, at her gay feathers, but they flout her, and devour her, because she hath quite spent all her eagle-spirits.

To conclude, be pleased, Right Honourable, to take a pattern out of the Prelates' own practice, for the confirmation of this point. What is the reason that the Prelates can rather suffer divers sorts of heretics, and dangerous schismatics, to live by them, than the Reformers, or disciplinarians, as they call them? Is it not because they meddle with the great Diana of their lordly pomp? These would have the Prelates bring their callings to the trial of the sanctuary; these would have them lay away their lording, and do the work of the ministry, yea, to be content of the portion of the ministry; these would have them to put away their abominations from the Lord's eyes, wherewith they break the backs, and overburden the consciences of many thousands; these would have them to suffer Christ, whom they have kept so long at the door, to come in and reign among us. But these are saucy fellows; these the land cannot bear; these must be smitten on the cheek, and put in the worst place of Golgotha, or banished the land; and why good men? what hath the righteous done? A dangerous thing indeed; they have spoken against the profit of the hierarchy, and, as one of the ancients saith well, “*Si Petrus resurgeret,*”\* &c.—if Peter should rise from the dead, and should meddle with their sins, and

\* Trithem. de. Arnulpho ex ejus Chronis.

profits especially, they would spare him no more than they do the faithful in our times.

It was a main motive of the Pharisees' hatred toward Peter and John, "that they had been with Jesus," Acts, iv. 13; so the Prelates hate these men, because they plead for Jesus.

One of the Prelates' watchmen, preaching before the King out of the 11th of Numbers, upon Moses's pains-taking and the people's murmuring, in his misapplication, came first to gird at the loan-money recusants, and then bitterly to enveigh against the Presbyterians or disciplinarians, as it pleased him to term them. But why against them? because they could not endure that either due obedience, or honourable maintenance, should be given to the bishops; "and therefore," said he, "they had best look to them; for if they have the cutting of the bishops' cloth, their trains will be short enough."

But, to leave him in his spider's web, and to follow the point a little further, intruders upon other men's right can endure any men, how bad soever, rather to live by them, than the servants of him whom they intrude upon; and thence it is that these "wicked husbandmen killed the servants," as it is in the Gospel, "that came to receive their master's rent," Matth. xxi. 33, &c. They did not kill the thieves, or the robbers and spoilers of the vineyard, but the servants, yea, and the son too. And the end of all was, that they might take the inheritance.

Divers lateral or side winds may blow together, but winds directly opposite cannot blow together. Herod and Pilate did agree to the crucifying of Christ, because that wind might possibly blow some profit to them both, as they supposed by the pleasuring of Cæsar. The Pharisees, Sadducees, and Herodians, though all at odds one with another, could yet concur to the ensnaring of Christ. Since all these have, out of their love to profit, looked so closely to such as were against their profit, whether they were friends or foes to God, whether their actions or ends were good or bad, it will be great imputation to you, not to remove that which hath ever hindered, and shall hinder till it be removed, all the honour and welfare that can be

thought on, for the good of Church and State, and also not to establish the sceptre of Christ ; which being established, all honour and happiness should attend us and ours ; yea, God shall dwell among us, and then what good thing can be wanting to us.

“ Stand you up then before the Lord ;” lend God your hand, as we may speak with reverence, and he, according to his promise, will be our physician, and will put no more these “ heavy diseases upon us,” *Exod. xv. 26*. If we return to him by true reformation, “ the Lord will turn to us, and will heal us, as he hath wounded us,” *Hosea, vi. 1* ; strike you but the right vein, and God will do the cure. As for honour, if you will honour God in this particular, as hitherto he hath not been honoured in this nation, he will not only make our ancient honour to return, but he will heap more honour upon our head than ever heretofore he hath done ; but upon the King’s Majesty especially, and you the instrumental restorers of all things, you have God’s promise for it, and he will surely make it good : “ Them that honour me, I will honour,” *1 Sam. ii. 3*. As for our enemies, foreign and domestic, this will be to them, as the thunder clap which discomfited the Philistines ; this will be the only hornet to strike terror to the hearts of all our Romish Canaanites. All the profane crew, and enemies of State, will be glad to hide their heads at the fall of this Babel ; Spain, Rome, and Austria, and all our English Edomites, will be attired in mourning, crying out “ alas ! alas ! the helmet of our hope is fallen ;” yea, if you do it indeed, your Honours shall see that none but Babel’s friends will either help them or pity them ; and for this especially they are to be looked unto. If this be effected, the hearts of all that plaguy crew of Dunkirk, and the hearts of all their abettors, will fail them. This will be more matter of rejoicing to all the Reformed Churches in the world, and especially to Christ’s distressed people, than ever as yet they heard of from us ; for, to speak the truth, some Reformed Churches dare not trust us, and all expect little good of us, whilst the hierarchy overtoppeth the State ; neither is this in them a groundless conceit.

For, first, how can the sceptre-carriers of Antichrist

affect and further a State or Church governed by the sceptre of Christ, quite opposite to their subsistence?

2. How can they help them, when they hate their cause?

3. How can they wish them well, and do them good abroad, when they persecute and kill at home their own brethren and countrymen, yea, not sparing their kindred in the flesh, for the very same cause, which these foreigners maintain, and for which they suffer?

4. They are no friends to such people, for they repine much they should have any supply; witness that Amazia, or burden of the Lord, that in the time of collection called the French (defenders of the Gospel) by the undeserved name of traitors from the pulpit. This inquisition imp is *juxta pontem et pontificem*,—hard by the Pope, and the foot of the bridge; whose blasphemous scoffing of the Word, reviling of God's people, professing of Popery, and resorting to Gondomar's house, requires that you should rather censure him as a wolf, than suffer him to be over a flock. To this particular also the Prelates bear witness, calling of the ministers into question for money collected to their poor brethren, ministers of the Palatinate. As for the last collection, no thanks to them.

5. And, lastly, they oppose bitterly, by speech and writing, the learned and worthy maintainers of the purity of Christ's ordinances, or opposers of the Romish trash and hierarchical government, as Beza, Calvin, Cartwright, &c.

As the Papists have newly printed a thing against the Calvinists, for rooting of them out of all places where they reside, so the Prelates are not wanting to second them here with pen and pike, for their utter extirpation; yea, they and theirs deliver it as a maxim,—If the Presbyterians or omniparians be not taken a course with, they cannot stand. Therefore all religious professors, whether conformers or non-conformers, had need to look to themselves, for with them and the Papists, all these are Calvinists; witness that sack-butt, that bid a plague on all conforming Puritans.

As for state-professors, they hold them their friends. Since then the good of Christ's cause, the gladding of all

God's people, the ruin of Antichrist, and the shaming of his friends' faces, calleth for so worthy and noble a work, —*Ne Vestræ occasione desitis, nec suam hosti detis*:—lose not so fair an opportunity—give no advantage to your enemy. Strike this basilisk-vein; for nothing but this will cure the pleurisy of our State;—which, if you neglect, they may, perhaps, one day taunt you to your faces with this disgraceful proverb—"Physician, heal thyself."

Take off, then, this Hydra's head; and sense, life, action, and motion of all the wicked and wickedness, shall perish.

Lastly, to draw to an end, it maketh much for the prosperity and peace of the State, if we make war on God's enemies; because they are God's enemies, and disburden the land of that which is a burden to him, he will be at peace with us, and then all things shall go well with us. For "if he be with us, who can be against us?" As for the increase of the King's estate, and supply for his affairs, what can make more than this?

For, first, if the King be with God in this, he will be with him, and what can he want?

2. The wealth of the subject shall be much increased, both by God's blessing on their labours, by reason of their better and more holy carriage; and, further, by sparing £200,000 *per annum* at least, which the Prelates rake out of them.

3. Being governed by the guidance of the Gospel of peace, they shall not be so prone to lawsuits, wherein much money is ill spent, and much idleness and other sins do ensue, by attendance from their necessary affairs; and, by consequence, much poverty followeth.

4. The ministry shall save by this means £100,000 *per annum*, extorted from them by the Prelates.

In causes and brawls about matrimony, the people spend not so little as £50,000 *per annum*, besides the great sums which they have for probates of wills, being the King's proper due, which might enrich his coffers £100,000 *per annum*, and save them from abusing the will of the defunct, under a colour of supposed pious use. To omit the unlawful gains of their soul-censures, with a great share of this,

yea or all, if the King and State stood in need, would the subjects be ready to supply for service; for as the wealth and honour of a King standeth in the wealth and love of his subjects, so what will they not give or do where their love is fixed.

Lastly, the Prelates' lord-like means, arising to £23,217, or thereabout, *per annum*, as we conceive, besides their *commendams*, and other emoluments, might serve his Majesty for many good uses, where it doth no good now, but much hurt.

"By this princely revenue," as one of their own friends observeth,\* "put upon them by the prodigality of Princes, they are turned from religious priests to temporal Princes; into whose hands by this means the Princes have put the very same sword, wherewith to this day they do not only cut the throat of Kings and their authority, but have also spoiled the purity and piety of the Church of God, and in place thereof have introduced this pollution, pride, avarice, and superstition, which shall never have an end, so long as they remain so rich as they are." *Devotio peperit divitias, et filia devoravit matrem*:—devotion brought out wealth, and the mother devoured the daughter; we use his own very words.

Thus we see that bad they are by their calling, yet made worse by their revenue, which, to remove into his Majesty's hands, would be profitable for all, and hurtful to none. In this respect they may well be called *καλῆροι*, as Aristotle calleth *favorum pestes*—the plaguy consumers of hives; they eat up the sweat, and poison the rest.

By removing of this Antichristian calling, and his Majesty's taking the means to himself, he shall do two good offices in one, viz. he shall supply the wants of the State, and pull them as brands out of the fire of their dangerous and unlawful condition. Try but the withdrawing of their temporal emoluments, and they will presently forsake their leaden arguments.

It is clear, by the former testimony, and others produced to that effect, how they spoil all both temporal and eccle-

\* Advertisement to the subjects of Scotland, pp. 88, 89.

siastical jurisdiction. If they spare not Christ, they will spare nothing. They that would make Paul conform, cannot choose but deform all. And therefore M. Bullinger calleth them harpies, that is, monstrous birds with maiden visages, but ravenous talons, leaving an ill smell upon all that they touch. They are compared by one to the Devil, and Scamony, which always leaveth an evil disposition behind them.

For our parts, we will say no more of them, but that which a learned antiquary said of Rhumney Marsh:—*hyeme mali; æstate molesti; nunquam boni*,—"bad in winter; hurtful in summer; never good."

And so much for the proof of the positions.

It will not be amiss, before we shut up the treatise, to say something concerning the means whereby the Prelacy may be removed.

Masculous resolution, and strenuous action, are the two twins of an heroic spirit. As arms are never wanting to maintain true fortitude, so to these two, brought forth by true valour and mature deliberation, means cannot be wanting. If out of the pride and fear of the heart, they be not neglected or quarrelled, the work shall be done; but if all the means that possibly could be thought on were laid open to the eye of a State, "yet if the Princes," as the Lord speaketh, "be like harts that find no pasture," (Lament. i. 6); "or," as he speaketh of Ephraim, "if they be like a silly dove without a heart," (Hos. vii. 11;) that is, without resolution and courage, there can be no good done nor honour achieved; and that is a fearful token that the Lord hath a purpose to slay such a people. But we desire and pray to see better things of you, and from you; and that the Lord would give you eyes, hearts, and hands to use all good means to bring your appointed work to pass.

Thrice noble Nehemiah undertook a great work; had very weak means, much opposition, not only by the enemies without, but even by that false belly-god betraying priest Shemaiah, he was tempted to a cowardly forsaking of the work; but God gave him another heart. "Should such a man as I flee," saith he, (Nehem. vi. 11)—so must

you, Right Honourable, resolve to encounter all discouragements, difficulties, and frightening alarms thus:—Should such men as we fear to do that for Christ, our King and country, which is of more necessity than life itself.

It were enough that we have proved punctually the work to belong to you, and to be of so absolute a necessity, as the avoiding of God's displeasure, and the procuring of his favour. If we left the means to your wisdom and experience—able to go beyond all that we can say—yet we hope it shall not be offensive or derogatory to your judicious invention, if we be showing and sharpening some tools wherewith you may work.

But before we come to the particulars, be pleased again to remember, that all the means must be planted and discharged directly against this grand evil of the Prelacy—reformation must begin at the root.

It is a good admonition of Peter Martyr :\*—*In Ecclesia reformanda Elizei exemplum imitandum est ; fontem ipsum, &c.*—"In the reforming of the Church, the practice of Elizeus is to be imitated ; and the fountain is first to be healed, from whence all the poisonable contagion and corruption cometh. "These be they," as a learned man† complained to the emperor, *a quibus Ecclesia lacaretur*,—"by whom the Church is torn in pieces."

D. Downam‡ would make the world believe that the contempt of these bishops is the cause of the greatest evil, if not of all the evil among us, for which he citeth Chrysostom in 2 Timoth. ii. But D. Downam doth know very well that Chrysostom knew no such bishops as he speaketh of: indeed, the contempt of bishops of God's making is no small cause of the evils that are upon us, and yet are further threatened against us; but all this contempt cometh upon them by the Prelates tyrannising over them; who cannot, but by removal of the Prelacy, attain the honour due to them. Now to the means.

\* In 2 Reg. v.

† Oratio ad Maximil. anno 1500.

‡ In Epist. dedicat.



## FIRST MEAN OF REMOVAL.

To begin then with information, (for we must first know before we do,) we stand all in need, from the King to the beggar, to be awakened, and made sensible of the necessity of this work to be done; we are deadly secure under the pressure of God's wrath; we are neither sensible of God's honour trod under foot, nor of his glory departed from us, nor of the indignity and indemnity that is upon us and all that we put our hand to; all that pass by spoil us, and we spoil all that rely upon us. To omit many instances, which being too well known maketh us odious to the world, let us touch upon the last, viz. the black pining death of the famished Rochellers, to the number of 15,000 in four months, (besides those that had formerly perished,) proclaimeth to the world the vanity, if not the falsehood of our help. It may justly be said of us and them as it was said of Israel's waiting for such help as deceived them—"their eyes failed for our vain help; in our watching we have watched for a nation that could not save," Lam. iv. 17. Under correction, it was a poor part of our State to leave the relief of God's distressed people to a mortally devoted enemy to God and his people. His plots yet take place; we speak what we hear, that he and his damnable confederacy, after that master piece of the taking in of Rochelle, had determined a peace among themselves, that he might, with his Prelates and the rest of his counsel, finish his work upon us and the gospel.

The tongues and pens of foreigners proclaim our infamy; it grieves a truly bred countryman to hear it; and yet for all this, as it is said in Zechariah:—"We all," from the highest to the lowest, "sit still, and are at rest," (chap. i. 11.)

The cause of all this is our holding of Christ so long at the door; who, though he hath knocked these sixty years and upwards, yet we would never understand his stroke. His enemies, by strong hand, have kept him out, and his friends would never help him against the mighty to bring him in. Some have set their foot upon his government, and fought for the beast against the angel; some, with Gallio, count it but a quillet, and so they care not for it;

some rail upon the thing, though they know it not; and others will be wilfully ignorant of it.

But let us all labour to be instructed, even in this particular, or the soul of the Lord must of necessity depart from us.

Awake and know this, you great Senators, who are the senses and soul of the King and State! Awake, you watchmen upon the walls, and awaken others! You are these spirits that should carry vital heat unto the head and all the members; you should complain to the heart that the head is much distempered; and so should you to the head that the heart is very sick; and to each of these of their particular diseases, whether they be by consent, or from the part itself. By how much Kings are more precious than others, by so much the more ye must deal plainly with them:—"Hear the word of the Lord, O King of Judah!" saith the prophet, "that sittest upon the throne of David, thou and thy servants, and the people that enter in by these gates, execute judgment," &c. "and do no evil," &c. And then what honour and happiness shall not attend the throne; "but if ye will not hear these words, I swear by myself, saith the Lord, that this house shall be laid waste," Jer. xvii. 9. And what was the cause of all this? Even the forsaking of the covenant of the Lord their God. This was the manner of Jeremiah's preaching.

You must tell the King, that "all the commandments of God must be with him; they must be the men of his counsel: so shall he be wiser than his enemies," Ps. cxix. 98; but if he follow the counsel of Christ's enemies, as the Prelates and others, then Christ will be his enemy. You must boldly, with Jeremiah, say to the King and to the Queen, "humble yourselves, sit down," or lie down, as the word beareth, (chap. xiii. 18,) not to put their neck under the yoke of Babel—as that King and his mother was commanded—but by hearty humiliation and reformation, to free themselves and us from the yoke and bondage of Babel: ask the King, in plain terms, if the evil—yea, this very evil—be not removed, how he shall give an account of the flock when the destroyer cometh? To the

same effect Jeremiah speaketh to the King:—"Lift up thine eyes, behold them that come from the north." Jeremiah spied that which the King could not spy; and what further:—"where is the flock that was given thee, and the sheep of thy beauty?" (chap. xiii. 20.)

It is true, as one speaketh on the place,\*—*Quod Reges putant se singulari privilegio muniri, &c.*—That Kings think themselves, by a privilege, exempted from the command of the word; and that it is a debasing of their State to humble themselves under the mighty hand of God; but God will have it so; and great Kings have done so, that had but little knowledge of God.

To soothe up Princes in this their guiseceit, there are too many flesh-flies, who spawn out their corrupt flatteries upon the ears of Kings, to the undoing of the King and State; yea, they twinge and bite such as do deal faithfully with Princes;—but let them know they are but traitors to God and to the King in the highest degree; "for miserable is that Prince," as Gordianus said, "from whom the truth is concealed."

Tell his Majesty, that Dagon and the Ark cannot stand together—God and the Devil cannot both be served in his palaces; and this also should you great statesmen sound in his ears, backing and countenancing the faithful dealing of the ministry. Be plain with his Majesty, in discovering to him thoroughly the evil of the hierarchy, who, with Elymas, "cease not to subvert the ways of righteousness."

Make it plain, as we have proved, that their Antichristian authority, the beauty of Christ's Church, the glory of his crown, and the good of his people, cannot subsist together. But if he will remove that dross and make the golden sceptre of Christ only to sway, and set the crown of pure worship upon his head, Christ shall make his crowns here fast upon his head, and crown him afterwards with immortal glory. Britain, and all God's people, shall rejoice; Spain, Rome, France, and Austria shall mourn; the sheep of his beauty shall then be his ornament; all shall be new—we shall have a refined Church, a refined

\* Calvin.

King, a refined people, refined spirits, refined conditions, and with all these a refined success.

As for Princes, Counsellors, and other great ones, by office or honour, tell them that Jeremiah his inquiry for the knowledge of "the Lord's ways and judgments," is returned with a *non inventus*, they have "altogether broken the yoke, and cast away the bonds," Jer. v. 3. Some open enemies to Christ and the State, by Popery, profaneness, atheism, &c.—some close enemies, some neutrals, not regarding what becomes of Christ's cause; and some wish all were well—but they will be at no cost or pains with reformation; they would gladly discountenance goodness, but they fear it shall discountenance them—for they will go no further with God's cause than it will carry their own cause.

It is true that the most of the great ones know the hierarchy, but they partly want hearts to hate it with a perfect hatred, and partly they cannot submit to the power of discipline; but if any great ones be resolute for Christ and his cause, they are left as a mast upon the top of a mountain, and the enemies of Christ hold them to hard meat. And what is the cause of all this their iniquity and pusillanimity?—The hierarchy is the ground of all; for, as we have shown, where honours are erected and maintained against the honour of Christ, there true honour cannot long flourish. Their lording over the land hath robbed the nobility of honour, blessing to their State, of their families, yea, and of their souls; and that not only by giving evil example, but also by keeping out the power of the means by which they should have been moulded, and the true discipline of Christ, by which they should have been kept in compass: give them therefore an alarm, make them see their misery, and the bishops to be the main cause of it, cause them to cast off the yoke of sin, and to put their necks to the Lord's work; desire them, and charge them to lend the Lord their hand, especially now when it is come to a dead lift, or the Lord, in judgment, will let them come to such a height at length, that they will vassal and sink both nobility and others under intolerable burdens. Proclaim to all sorts of people, from

the Word, the impiety and iniquity of the Prelates' places and practices; discover to the Prelates their dangerous condition, wile them to come out of Babel, and to cast off their Antichristian pomp; show them and the people the fearful sin of pestering God's worship, and overloading people's consciences with the inventions of men, yea, with the trumpery of Antichrist.

In all this, as you know better than we can tell you, you must be very free, faithful, and impartial; "the face of man you must not fear," Jer. i. 17. You must "speak all that the Lord commandeth," either directly, or by consequence, and not "keep back one word," (Jer. xxvi. 2,) as you will answer it; as the Urim and Thummim of the Lord is upon you, so you must say to fathers, brethren, and children, whether natural or political, "I know you not," that is, neither nighness nor highness shall make me play the huckster with the Word; you must have your portion—all affection of fear, love, or desire, must give place to the freedom of the embassy, and the glory of God—Deut. xxxiii. 8, 9.

Was Papinian the lawyer plain with Caracalla, Ephes-tion free with Alexander, and Mecænas so faithful with Augustus?—What a disgrace will it be, and danger too, for you the men of God to halt or be mealy-mouthed in a matter of so great weight, as the Lord said of rebellious and knobby Israel, "He hewed them by the prophets," so you must "lay the axe to the root of this tree, and hew it down—for, as it is not of the Lord's planting, so it troubleth the ground," Hos. vi. 5. As you must make, according to the same place, the word and judgments of the Lord as the light, that is clear and conspicuous; so, if they keep their trenches still against the Lord, ye "must slay them with the word," according to that of the Apostle—"Having in readiness a revenge against all disobedience," 2 Cor. x. 5.

Tell Diotrefes, if he leave not his lording it over God's house and beating his household servants, if he give not over his hold, Christ will see execution done upon him.

Tell all the supporters of the Prelacy, whosoever they be, and all that should put away the evil one, and will

not, that "the Lord hath determined to destroy the land, because we have done evil, and will not hearken to the counsel of God," 2 Chron. xxv. 15.

As the inverse trumpets, that sound a retreat when they should give the alarm, are the betrayers of the State, agents for the enemy, and the bane of the ministry, so we think they are much to blame, to say no worse, that turn the mouth of the canon in reviling those that seek and stand for reformation.

Is it not enough that Hananiah will not suffer Jeremiah to prophecy, that Pashur smite him, and that Amaziah conjure Amos from the Court, but also one of the house must beat his fellow servants; but it must be so, for if all be not right, the nigher the line with any opposition, the greater eclipse. Jeremiah his "familiar watched for his halting," (Jer. xx. 10,) and David's companion and acquaintance did him the greatest hurt, (Ps. lv. 13,) and Paul was used worst by his kinsmen the Jews, Acts xx. 19. With such evil requital, let not good soldiers be discouraged, for so they may with Jeremiah in a fit, to "fling away their arms," (Jer. xx.) but let them look about a little with the same prophet, and they shall see that "the Lord is with them, like a mighty terrible one; therefore their persecutors shall stumble and they shall not prevail, they shall be greatly ashamed, for they shall not prosper," (verse 11.) A remarkable place it is, and full of comfort. As it is an evil thing to be set against a good cause, so the speaking evil of good and good of evil is liable to a fearful woe. *Contumelia non est ira Cæsaris digna*—that ἀντιλοιδόρια, or requital of railing, is pusillanimity; and, if you can do it never so handsomely, you can but come even with him, but by bearing and making use of it, you may have the better of him.

Naturalists tell us, how a little bird, called Charadrea, by secret attractive quality, cureth a man of the jaundice, only by looking on him for a time; so Christian patience, and magnanimous contempt, will, in time, either drain the gall out of bitter spirits, or make it more overflow to their own disgrace.

To conclude the clearing of this point, that all sorts

may be fully possessed of this truth, give the second commandment the due extent. This iron, if it be well plied, will bow down the back of the Prelacy, and break the iron sinew of all superstitious worship—this hammer handled well, and this law well obeyed, shall “purge out the iniquity of Jacob, by breaking all the idols of Rome, as chalkstones, in picces,” Isaiah xxvii. 9. The negative of this, as all expositors witness, “forbiddeth the use of any rite or outward mean in God’s worship, which himself hath not commanded.” \*

*Ritibus sive ceremoniis a Deo ipso prescriptis, &c.*—Let us content ourselves, saith one,† with the rites and ceremonies prescribed by God himself. We give but a touch here, where we could be large, and we speak to those who understand; yea, we have the testimony of a Prelate‡ for confirmation of this truth, in his catechising upon this the commandment;—“God hath left,” saith he, “his word, the preaching of it, the Spirit, and his works, to instruct us; but all this will not serve, but men must have their own devices in God’s worship.”

Further, the affirmative part of this commandment enarmeth and commandeth the minister and magistrate to make reformation; witness that place forequoted out of Isaiah,—“He shall,” that is, Israel, “make all the stones of the altar as chalkstones,” &c. The curtailing, mincing, and manacling of God’s will in this commandment, “maketh,” as the prophet speaketh, “other Lords besides our Lord, to rule over us,” (Isaiah xxvi. 3,) that is, that neither rule by authority nor law. As some speak merrily of the common law, that it is all law and no conscience, and that the Chancery is all conscience and no law, so we may speak seriously upon costly experience, that their spiteful Courts are neither law nor conscience.

To bind this precept the closer to our souls, let us observe but the reasons of it.—

1. The jealousy of God, which can endure no competition in the ordering of his house, is threatened, as a fire, to consume the breakers of it.

\* Fonn. in 2. Com.    † Piscator.    ‡ D. Andrew.

2. He holdeth them haters of him, that dare appoint him any other service or order in his house than himself hath appointed; and so they are indeed, for they who will appoint a law to God, they cannot endure him to be their lawgiver.

3. The judgment against the breach of this commandment extendeth to the posterity. This particular much concerneth us; for we think that the whole nation, except a silly few, have contented itself with the form of government and worship prescribed by the Church, and they have lived and died good Christians, with much comfort; yea, have not divers worthy men among us, after long standing out, returned with peace enough, to embrace and plead for the ceremonies and government?

Well, this same threatening of "visiting the sins of the fathers upon the children," will fright us out of the cleft of this rock, if it be well thought on; for what know we, but we are the men with whom the Lord of the house will reckon, visiting the idolatry and superstition of our predecessors upon us, especially we following their steps. And put the case, we be taken away before the day of visitation come; yet first, we know not what it may cost us in our consciences ere we depart, either for never manifesting such love as we should, in keeping of this commandment, or for leaving our first love once had to this commandment. 2. We must know for a certain, if we reform not, that our posterity must pay for it, and thus what great cruelty do we join with impiety.

4. And lastly, Let that rich and abundant love of God, promised to the keepers of that commandment, constrain our hearts, if there be any love of Christ in us, to manifest our love to him and our posterity, by keeping of this commandment. We have been the larger in the discovery of this mean of information, 1. Because an evil must be known before it can be avoided or removed. 2. Because in the midst of much "knowledge, we are like to be led captive," as the Prophet speaketh, for want of knowledge of this particular.



## THE SECOND MEAN OF REMOVAL.

The second mean of removal of this great evil, is for ministers and magistrates to set themselves against this superstitious worship and Antichristian government, teaching and exhorting others for to do the same. They must labour, and cause others labour, for a holy hatred of the Prelates and their burdens, as they are enemies and enmity to God ; of which that Godly King and prophet gives a good precedent :—" I hate vain inventions or imaginations, but thy law do I love," Ps. cxix. 13. The word doth signify properly the branch of a tree, intimating thereby the fiction or frame of the heart ; or, otherwise, a thing that by growth would overtop God. With the knowledge of this evil, there must be a hatred of it in the heart, and a forsaking of it.

Some will not know, that they may not do ; and some know, and yet will not do, or dare not do ; but knowledge of sin and forsaking of sin must go together. If we look to prosper, you must resolve and draw others on to " abandon all the abominations from our eyes, wherewith we have defiled ourselves," Ezek. xx. 7 ; you must labour, and cause others to be like Ephraim, who, in his returning to God, said to his idols, " What have I to do any more with idols," Hosea xiv. 8. " Yea," as another prophet saith, " we must defile the covering of the images, (that is, count them, and them as filthy things,) thou shalt cast them away as a menstruous cloth, then shalt thou say unto it, get thee hence," Isaiah xxx. 22. In a word, if we will pull ourselves and others " out of the fire, we must hate the garment spotted with the flesh ;" (Jude 23 ;) under which all the othodox understand all man's inventions in God's worship. Thus we separate not from the Churches, but from the evils of them, and also from obedience to Antichristian lords over them. We have shown this separation to be neither heresy, schism, nor rebellion, but good divinity and loyal obedience ; or otherwise the Scots, Hollanders, and French Protestants, be all rebels or heretics, which no friend to the Gospel will aver. How shall ye ever deliver

the land, or Christ himself, of them and their burdens, if ye obey them?

For all the reformation that good Josiah made, yet Zephaniah will not content himself, till the "Chemarim priests, and all the remnants of Baal, be removed," (chap. i. v. 4;) surely, if he had lived in our land, he had been counted, as others are, an unreasonable man, made for nothing but to trouble the State, by stirring up of contention?

Why should ye, the messengers of the great God, be the servants of men?

It is a good note of Johan. Sarisburiens. to this purpose, —*Servendum non dominandum, nisi quis forte seipsum dignum credat, ut Angelis debeat Dominari*,—"ministers," saith he, "must serve in their callings, and not lord it over others, except they think themselves worthy to bear rule over the angels."—*Policrat. lib. 7, c. 10.*

Ask them for the subjection which they challenge. If they can say as Paul said,—“Do I persuade men or God,” Gal. i. 10; and if they cannot say so, then every faithful minister must hold the rest that followeth for his device, —“If I yet please men, I should not be the servant of Christ.”

And why should God's people, of what degree soever, subject their necks to a Babylonish yoke? should they not “stand fast in the liberty wherein Christ hath set them free?” Gal. v. 1. If they sit not in Moses's chair, why should they hear them? that is, if they bring not a lawful warrant of their calling, why should they be obeyed.

To hear and obey Christ coming in his Father's name, and Antichristian Prelates coming in their own name, cannot subsist together.

That which the Spirit speaketh to the faithful in Thyatira, he speaketh to us all,—“I will put upon you no other burden: But that which ye have already hold fast till I come,” Rev. ii. 24, 25.

A most pregnant place against subjecting of ourselves to any power or religious practice, how specious and spangled with depth of devilish learning soever it be.

This mean of removal may be further followed by the

execution of disciplinary censure or casting out, if no other thing will serve. Every Prelate we know, or his deputed officer, will take upon him to excommunicate God's people, upon no better ground (though not with so good authority) than the Pharisees had "to cast the blind man out of the synagogue," John ix. 34; yea, all the good men in England that stand for reformation of worship and discipline, by the second, fourth, sixth, seventh, and eighth Canon stand, after their Popish manner, excommunicate *ipso facto*.

To lay open the foul abusing and profaning of this sacred ordinance, as by the Prelates' sole authority, the committing of the power to men incapable, denouncing it against the good, abusing of it to bables and trifles, we have no time; let this suffice, that their practice in these and other particulars is against the Word of God, the practice of the Apostles, all Reformed Churches from the beginning to this time; against Fathers, Councils, all orthodox authors, and, in some things, against their own constitutions; witness Constitution *anno* 1571. But to the point; whereas against all laws this they do, where they have no authority, so the Churches of Christ, by that power committed to them, may and should exercise this jurisdiction of censure against them, if otherwise they will not be reclaimed from tyrannizing over God's house; and that this is no new doctrine to any that love and know the truth, we are able to make good from the word, reasons, consent of Popish and Protestant writers, and from practice. D. Downam, indeed, with others of the hierarchy, layeth about him against this truth, and the maintainers thereof, as though they touched the apple of his eye. He holdeth it an unworthy speech in holy Lambert, that honourable martyr, "that a pastor may be censured by his Church;"\* afterward he cometh with this censure over all the reformed of that judgment, that to subject ministers to their Churches is fantastical, imaginary, ridiculous, and absurd; yea, he calleth it a Brownistical or Anabaptistical frenzy.† But let all the above said evidences speak, whether D. Dow-

\* Lib. 4, p. 162.

† Lib. 4, p. 144.

nam, and men of his mind, or the Reformers, be the schismatics; and herein we will be brief.

First, for the Word,—“Tell the Church,” saith the Spirit, Matth. xviii. 17; where, to omit others, D. Andrews understandeth the words, of every particular Church having power and commandment to put this power in practice.\* He instanceth in the Church of Corinth; where we must understand this power not to be *divisioē in membris*,—in every particular member divided,—but *unitivē in tota*,†—jointly united in the whole, as Gerson well observeth. *Claves non uni, sed unitati*,—“the keys are not given to one, but to unity,” saith Aug.

To come to reasons; the first is from that principle of nature, wherewith every child is acquainted. *Omne totum majus est sua parte*,—the whole is greater than the part; yea, as it containeth every part in it, so it hath power over every part. Now a bishop, make the best of him, is but a part or member of a Church, therefore he must be subject to the censure of a Church. This enthymeme the Pope cannot evade, being pressed with it by our writers, from the testimony of Gregory against John of Constantinople;‡ but our hierarchy will cut this argument, if they cannot untie it; for over the Church they will be, and not subject to it.

A second reason may be taken from that sonship that they profess to the Church: they are often upbraiding others—*Non habebit Deum Patrem*, &c.,—they have not God for their father, that have not the Church for their mother. They are beaten here with their own rod; for they beat and spurn their mother, and yet, like ungracious children, they despise their mother's correction. If they be within, will they not be judged?

D. Field would make us believe,§ that a bishop must not be judged by elders; but the Apostle is of another mind,—“Do ye not judge those that are within?” 1 Cor. v. 12, 13.

Other arguments we might use, as, from the dignity of the Church; from the end of the Church's censure, which

\* Tort. Tort. p. 42.

† Lib. contro. p. 362.

‡ Lib. 4. Ep. 2. 8.

§ Lib. 5. c. 27.

is to pull men as brands out of the fire; and from the danger of such as kick against this prick; but we name them only, since in every particular lieth the force of an argument. As for those that will be affectedly ignorant, let them be ignorant still; but one thing we entreat you to observe, and we desire the hierarchy to take notice of it, that this exalting of themselves above the Church relisheth strongly of the grossest Popery; and with Popish arguments they do maintain it. The grosser Papist holdeth the Pope to be above the Church, as Johannes Saracenus, Bellarmine, and Baronius;\* but the more moderate Papists teach the contrary; witness Thomas Corsellis, in his disputation at the Council of Basil, cited by Æneas Sylvius:—*Dicimus universæ Ecclesiæ potestatem omnimodam esse concessam; Romanumque pontificem illi subjectum; posse per ipsam deponi, abijci, excommunicari*.—We say that all power is given unto the Church, and that the Pope is thereunto subject; and by the Church he may be deposed, rejected, and excommunicated. The same question was debated, and concluded affirmatively; namely, that the Pope is subject to a council; witness Gerson, cited by Saravia;† will it not then follow undeniably that a Prelate, or a petty Pope, is subject to the censure of a Church? Both hierarchy and Papists grant the antecedent,—*Potestas Ecclesiæ supra Papam*,—the power of the Church is above the Pope. This doth D. Morton cite from Sylvius;‡ and why hath not a Congregation or Church power over a Prelate?

Some would fain wraugle with the consequent thus, that there is not the same reason from the power of a Church universal over the Pope, and of a particular Church in controversy with a bishop. One of their own bishops taketh away this instance,§ proving that our Saviour's words, "tell the Church," are to be understood—*de Ecclesiæ quaque particulari*,—of every particular Church; giving an instance thereof in the Church of Corinth.

So D. Whitaker of that place of Matthew xviii., *Particularis quævis Ecclesia*, &c.—every particular Church

\* Pol. Paris. p. 42.

† Cont. Ger. p. 367.

‡ Apol. p. 2, lib. 4, c. 12.

§ D. Andrew Tort. Tort. p. 42.

hath greater authority than Peter, or any particular person.

The truth of this consequent is also clear from reason, for by what power is a council superior, or doth exercise its power, but because it is a Church representative? and from which ground both Popish and Protestant writers press the Pope's subjection to the censure of it; in witness whercof, D. Andrews citeth Cardinal Cameracens. Cusan., and the whole School of Sorbon, concluding it against the Pope, in the Council of Constance. If that Man of Sin then should not only be deposed, but also cast out, if on formal proceeding he would not repent him of his exalting himself against God, what letteth but the limbs of the Man of Sin should be so proceeded against, if they persist in their tyranny and contumacy? If any object, the magistrates interposed their authority, it is quickly answered,—*quod ejus potestas non est privativa sed cumulativa*,—that his power is not to abate or weaken any ordinance of God, but rather for guarding and making good all the ordinances of God, punishing with the sword the opposers.

Upon this particular, Mr. Zanchie writeth both largely and learnedly, answering all objections of hinderance from the magistracy,\* and giving many good reasons why the magistrate should rather further than hinder this ordinance of God—as, from the perpetuity of the gospel, this being a part of it; from the excellency of it; from the necessity, ends, and effects of it.

One remarkable argument he useth: that the magistrate himself being a member, and subject to the ordinance, cannot exempt any man from this ordinance. For this he citeth the Church's practice upon Uzziah, 2 Chron. xxvi. 16; and that instance of Theodosius related by Theodoret, lib. v. 18.

D. Whitaker contriveth this argument into few words—*"Qui vincit vincentem te, is etiam vincet te."*† If the Church bring him under that is over thee, shall it not also bring thee under, meaning the Pope or Prelate?

For a closer of the proof of this point, we produce the judgment of that World of Wit, in his halcyon days; who

\* In 4. precept, p. 747.

† De Conc. q. 5, p. 180.

in a general assembly, with much admiration, disputed acutely this point pro and con;—whether malefactors in life or religion, against the first or second Table, might be cast out, notwithstanding they were liable to temporal punishment. “He concluded affirmatively, that heretics, blasphemers, refractory schismatics, blood-guilty persons, and the like, of what degree soever they were, ought to be cast out by the Church; for they might escape the King’s hands, but the hand of God they could not escape. His laws must stand,” said he, “and we must all obey, though the laws of man be often made of none effect.”

Thus, or to this effect, the King spake; yea, we could make it appear that awful shaking blade of the Spirit was more terrible to those rebellious spirits, both to God and man, than the power of many Kings.

By this it appeareth who be the schismatics in this point. The Sorbonists, in their book called the Ecclesiastical Policy, chargeth Bellarmine and Baronius to be schismatics, because, against the Council of Constance and Basil, they maintain the Pope to be above a Council. We require judgment, whether D. Downam and D. Bridges, with others of the hierarchy-maintaining Prelates, to be above the Churches, deserve not the livery of schismatics, that they would put upon others.

Lastly, we want not approved practice for this particular. Instance that censure put deservedly, as himself acknowledged, upon Mr. Adamson, bishop of St. Andrews, for taking that antichristian title upon him, for little other fell to his share but sin and shame.

The effects of excommunication, which the Apostle calleth a giving up to Satan, were heavily and fearfully upon him; namely, inward pangs, outward pains, and much penury; no foreign absolution could ease him, till the Church, who had imposed the censure, upon his humble confession and supplication, released him.

The godly and learned of the realm relate this at large; we must give but a touch—only this we wish, that they had still so used the staff in driving away the fowls, that their sacrifice still might have been of as sweet a smell as formerly. But let them and us up and recover our ground, taking Chrysostom’s advice in this very particular—*Non*

*purpuram, non fasces, &c.*—Fear not the scarlet hood, the mitre, rochet, nor the crosier-staff; ye have greater power than these. He bindeth this on with good reasons—*Si hominen temetis, &c.*—If ye fear man, that very man shall mock you; but if ye fear God, you shall be revered of men. Yea, further, the neglect of this duty shall cause their blood to be required of your hands.

But here flesh and blood will begin to startle, and turn the back on this honourable service; it will either lay or find abundance of bears and lions in the way—or at least their skins stuffed with straw.

As the faint-hearted spies could not choose but commend the sweetness of the soil, and fruitfulness of the promised land;—but they were daunted with the strength of the people, the height of their walls, the giant-like stature of the sons of Anak, the Amalekites, and the rest of their cursed confederacy dwelling in the mountains, (Numb. xiii. 27, &c.;)—so all that have any hearts for God must of necessity confess—*hoc exterminium mali*—this rooting out of this evil, to be the most honourable and profitable business that ever was undertaken; but who is sufficient for it? They are the sons of Anak for strength, and so they are indeed the sons of that monstrous giant, the Man of Sin; they are deeply rooted and strongly guarded with Amalekites, Hittites, Jebusites, &c.; that is, Atheists, Papists, Arminians, Carnal Gospellers, Protestants at large, the openly profane, and with all the enemies of the Church and Commonwealth, and with all the belly-serving crew that depend upon them. They have further with them the counsel of Ahithophel, the courting of Shebna, the roaring and braving of Goliath, the cruel pride and vanity of Haman, the flattery of Amaziah, the falsehood of Shemaiah, and the bloody cunning of Doeg; and if in this height and might they be encountered, they will rage like the roaring of the sea, and tear like a bear robbed of her whelps.

For answer to all this, grant it be so, for it may be all these will be upon their stumps,—should ye not the rather resist by all good means, this *πολυὸν ἄρσιον*, or “roaring monster, that he may flee from you,” 1 Peter, v. 8.

Consider, if you be not able to run with a footman, how



will ye hold out with a horseman? that is, if you cannot tell how to deal with a mortal man, being God's enemy, how will you deal with God, being provoked, that ye come not out to help him against his enemies? If the crystalline humour of the bodily eye be ever so little removed, by a blow or cut, to the one side or other, it maketh one thing seem two; so, by false fears, the crystalline humour of the eye of faith being never so little oblique, from directly looking upon God and our commission, maketh our foe seem stronger, and our service seem harder, than they are indeed, or in very truth. Prodigious things, upon proportionable distance, seem more fearful than if they were nigh hand; so draw you to your colours, and march on to the charge, and you shall, with Alexander's spies, discover them to be but monkeys marching over the mountains of Babel, and no men of arms.

Consider what the Lord saith, and it will strengthen your heart:—"They that wait upon the Lord shall renew their strength, they shall mount up with the wings of an eagle," &c., Isaiah, xl. 31.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness," Isaiah, xli. 10.

"Behold, all they that were incensed against thee, shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish," Isaiah, xli. 11.

Do as those brave spirits, Joshua and Caleb, counselled faint-hearted Israel to do with the Canaanites. "Fear them not, they are bread for us: their defence is departed from them, and the Lord is with us: fear them not," Num. xiv. 9. Can you read those places and gather no courage?

The Lord will do by you, as he did by Ahaz—"If ye will not fear and be faint-hearted," as sure as the Lord hath spoken, "you shall cut off the tails of these two smoking fire-brands" (Isaiah, vii. 4.) from the head of Babel—namely, Popish Prelacy and Arminianism; and then all the rest must fall. But if, through fear of danger, you seek a hole in your commission, and turn off the service, then the Lord may impute it to you for rebellion, as he did to Israel his denial

to enter the land. "Only rebel not ye against the Lord," (Num. xiv. 9,) saith Joshua to them. As the frequency of a diarrhœa, or light fever, may grow to a hectic, so that faithless fear of the Israelites cast them into a deadly consumption; yea, from one degree of sin and judgment to another. As from fear they fell to murmuring, from murmuring to rebellion, from rebellion to the murdering of their guides, if God had not hindered them; but this did so provoke the Lord, that had not Moses stood up betwixt God and them, he would have cut them off from being a people; and because, as Moses said, "they turned away from the Lord," he gave them over to go up against their enemies without his advice, neither would he be with them, and so "they were consumed," (verse 43, &c.)

2. Some will make a stop, that the King's authority, supporting of them, standeth in the way of reformation.

For answer.—1. If they could say, with the Apostle, that they were ἀφωρισμένοι εἰς' εὐαγγέλιον θεοῦ, (Rom. i. 1.) separated, or set apart for the gospel of God, they would not meddle with the authority of Kings. "*Duæ virgæ sunt; altera Regum gentium; altera Discipulorum Christi. Virga Regum, virga Dominationis; virga Discipulorum Christi, directionis.*"—There be two rods, saith Rupertus, (in Matth. x.,) one of the Kings of the earth, another, of the Disciples of Christ; the former is a rod of princely superiority, the latter a rod of direction: the one is over the body; the other over the soul.

2. As we have proved, they have no such authority as they do usurp over either souls, bodies, or goods of men; and therefore they may be justly called—*Regis, Legis, et gregis, excidium*:—The very undoing of King, and Law, and people.

3. Say authority were granted in things incompatible, it were no authority at all. "*Virga dominationis non est concessa Ministris Ecangelii pacis,*" (saith the foresaid Author,)—that rod of princely dominion, is not given to the ministers of the gospel of peace.

The same argument, our Saviour (whom they now and then call master) useth, to avoid the division of the brethren's inheritance:—"Man, who made me a judge or a divider over

you?" Luke, xii. 14. As if Christ would say—I have no calling to it; and who can give them a calling to do what they do? We may use to them the words of Bernhard—" *Quid fines alienos invaditis? quid falcem vestrum in alienam messam extenditis?*"\*—Why do ye invade other's offices, and cast your sickle in other's corn. " *Cur major vis esse Domino,*" &c.—Why will ye be greater than your master, who answered the brother in matter of division—who made me a judge, &c.: then it behoveth you all, according to your places, to vindicate the King, and kingly authority, the law, and the subject, yea, and the gospel, which is more than all, from abuse and tyranny.

3. And lastly, some will object, if we cast off their bands, and oppose their tyranny, we shall be called tumultuous—they will cry a confederacy—people will forsake us—we shall lose our ministry or place of government, our court-countenance, our credit—we may be banished, or imprisoned; and so our places shall want us, where we might have done much good?

For answer, First, you must make a count what it may cost you. *Nullum periculum vincitur sine periculo*—No danger is overcome without danger. And resolve upon self-denial, if you follow Christ. The fearful are neither good soldiers, nor good logicians:—as God said to the prophet, "though they say a confederacy, say not ye a confederacy," (Isa. viii. 12;) fish not too far before the net. *Sit vestri cura operis et Dei cura etentus*—Do ye the work, and leave ye the success to God. May ye not rather reason, that honour and success shall attend you and yours? Is not God plentiful in promises of assistance in the work, and a blessing upon the work?

"Behold!" saith the Lord of Babel, "I am against thee, O! destroying mountain, which destroyest all the earth," Jer. li. 25.

"Sanctify the Lord of Hosts, and let him be your fear and your dread: and he shall be to you for a sanctuary," Isa. viii. 13, 14.

But say that the evil, which you fear, should come upon

\* De consid., lib. i., c. 6.

you and us—as indeed it might, because we have so long stood off with God, and feared man more than him—yet why should your places of magistracy or ministry be redeemed with the least detriment or dishonour to God? “Is not Thyatira,” being, as one saith, “a type of the Church, high in Popery, from Wickliffe to Luther, threatened for suffering of Jezebel?”\* that is—*Quod Romam ferrent*—that they suffered Rome. As one saith,†—“Jezebel, no doubt, was reprov’d, but she was not roundly dealt with; she should not have been suffered at all.” But we take not up our arms at all against the brood of Jezebel. *Turpe Christianos pastores non in prelio leones, sed potius seruos esse*:—“It is shame,” saith one, “for ministers, or men of place, not to show themselves like lions, but as harts in the battle.”

What it is to be a lion, Solomon telleth us:—“He turneth not away for any,” Prov. xxx. 30. As for your places, liberty, peace, and pains in the Lord’s harvest, God will say thus:—“If I be hungry, I would not tell thee,” (Ps. l. 12.)—that is, what need I to thee, or any thing thou canst do? I am all-sufficient, &c. Men’s places and pains must serve God’s appointment; but God’s appointment must not serve man’s policy. If you stand not up for God, you are fair to lose your places, and your comfort too. Pure obedience, without going to the right hand, or to the left, is the fruit of true love to God’s commandment. “Hath the Lord,” saith Samuel, “so great pleasure in sacrifice as in obeying of his voice,” 1 Sam. xv. 12.

We know that earthly Kings hold it their greatest glory to be precisely obeyed in their peremptory commands, though they may be many times different, or directly opposite to the rules of State; and men of no mean quality, devoted to those commands, hold it their greatest honour punctually to obey, though it be with danger of their head; instance that man, who, upon the command of Henry VIII. threw down the fort in France; for which the Council thought him worthy of death.

\* Park, lib. 1, c. 39.

† Apot. 2, 20.

A like instance we have in the Duke de Medina, General of the Spanish Armada, in 1588. He was commanded by the King not to land his forces in England before the Prince of Parme and his forces were come to join with him; which he precisely obeying, when he might have landed, it was conceived by the Council of Spain that that neglect overthrew their attempt. The Duke being called to an account, did ingenuously confess, that, in his judgment, he might not only have landed safely, but done some great and honourable service against the English; but the King's command was of more weight with him than gain or loss, yea, or life itself; for which the King commended him highly, affirming, that he had honoured him more in his punctual obedience, in a thing good to the eye of judgment, than he had gained him a kingdom by a contrary course. If it be thus with obedience to Kings, that may, and do err, though their intention be good, how strictly, without altering or diminishing, should we obey the all-wise God, whose commandments, both for matter and manner, are exceeding just?

To conclude the point in the words of one of the ancients against usurped authority:—*State fortes, state securi, oportet enim, ut constanter*, &c.—Stand fast, and be strong; be secure in standing for the Lord; keep the Churches of Christ as ye have received them from the Apostles. *Et nihil sibi in nobis hæc tentatio diabolicæ usurpationis ascribat*—Let not that temptation of devilish usurpation find any place in us; or let the serious or sincere exhortation of a reverend patriot and champion of Christ his kingdom prevail with you. *Medici Ecclesiæ Anglicanæ omnes pro viribus esse debemus; profana Episcoporum usurpatione, imo et scævitia ea jam vulneratur: qui igitur medicam manum adhibere cessant, aut desipiunt nescientes, aut salutem Ecclesiæ perfidi produnt*—We should all be physicians to the Church of England; by the cruelty and profane usurpation of bishops it is sore wounded; they then that are negligent to put to their healing hand, are either unwise, or perfidiously they be-

\* Greg. lib. 4, Ep. 36.

tray the safety of the Church. Ponder the words well, we pray you.\*

### THIRD MEAN OF REMOVAL.

The third mean of removal of this evil is conceived by some to be a Council called; wherein the authority of the Prelacy, their superiority, their offices, and substituted officers, their liturgy, and maintenance may be thoroughly examined, and judged accordingly. But before we come to the particular application of this medicine, it shall not be amiss to give a taste of the *præcognita*, or generals of a Council, for the better clearing of the particular.

The Papacy and Prelacy are at strong opposition now and then among themselves, about the necessity, authority, and calling of a Council; yet both join in opposition against the Presbyterians, or Reformers, as they call them; and this may appear in divers particulars.

First, they charge the Presbyterians with disliking of Councils; and again, they brawl and keep a wondering. if at any time they call for a Council, How can these hang together? That they do both these, let the hierarchy and their soldiers bear witness against themselves.

For the first, we dislike of nothing more, saith one of them,† than that divers disciplinarians have no Councils—as though they could not endure Councils.

The untruth of this is manifested by the current of the learned, the practice of all Reformed Churches, and the confession of their own writers.

Bogerman against Grotius testifieth, from Junius and others, what love and good liking the Reformed bear to Councils. So D. Morton, citing Calvin,‡—*Quod nullum certius sit remedium*—There is no better remedy than a Council. So Saravia of Beza,§—*De necessitate Synodorum facile Bezæ consentio*—As for the necessity of Synods, I willingly agree with Beza. *Concilia coguntur ut reformatur Ecclesiæ ad formam optimam, quam Christus et Apostoli, &c.*||—“Councils are to be called,”

\* M. Park, lib. 1, c. 39, p. 128. + Sutcliv. Tract. de Disciplin. c. 9, p. 140. ‡ Apolog. p. 2, lib. 4. § De triplic. Ep. p. 91, q. 3. || De vera Ecclesiæ reformat. Regula 10.

saith Zanchie, "that Churches may be reformed, both in discipline and ceremonies, to that form which Christ and his Apostles have left—that all new doctrine, worship, and ceremonies may be done away."

To this purpose he citeth that promise or prophecy from God's own mouth, Isa. i. 25,—“I will purge thy dross,” &c. And so he citeth Jer. vi. 16,—“Stand in the way,” &c. Where we see the Reformed make Councils, the means to purge the Churches, and to find out the good way.

It is true we do not with the Papist, or some of the misled ancients, extol Councils, or equal them to the Scripture; as Gregory esteemed of the four general Councils as of the four Evangelists; but we answer as Augustin did Maximinus the heretic, willing to hear nothing but Councils,\*—*Nec ego Nycenam nec tu Ariminensem Synodum*, &c.—Let us not contend by Synods, but by the authority of Scripture.

There have been divers wicked Councils, both under the law and the gospel.

Four hundred false prophets were assembled under Ahab to condemn Micaiah, 1 Kings, xxii.

The High Priest, and the Pharisees, “gathered a Council” against Christ, John, xi. 47. Yea, when Councils began to be corrupt, Gregore Nazianzen said,—“He never did see a good end of any of them.”†

Neither cite we these as Calvin speaketh for us,‡—*Quod Concilia minoris facimus, vel quod Concilia metui-mus*:—Out of any disesteem of Councils, or that we fear Councils, but that Councils, being subject to err, we believe them so far, as they are ordered and guided. *Per lydeum lapidem, et non per lesbiam Regulam humani judicii*—(as Zanchie spcaketh) by the touchstone of the Word, and not by the leaden rule of man's corrupt judgment; and therefore, saith Junius,—*Res Concilii non debent determinari*,§—Things must not be determined by Councils without the guidance of the Word.

In the next place, the hierarchy, forgetful of their former

\* Lib. 3, ad versus maxim. † Epist. 25, ad procap. ‡ Instit. lib. 4, c. 9. § Animadvers. in Bellarm. p. 429.

challenge, cryeth out on Reformers for desiring a Council; witness D. Bridges his reply to one desiring trial, and reformation of things by a Council:—"Is not this," saith he, "to take away the authority of bishops and archbishops, by whom, as by a compendious way, things may be determined?"\*

The same quarrel picketh D. Whitgift to Mr. Cartwright, desiring a Council:—"The calling of a Council," saith he, "is a way full of grievous and intolerable consequences."†

The same song do the Papists sing to all Protestants desiring a Council. Junius citeth Bellarmine thus, upbraiding the Lutherans:—*Efflagitant Lutherani Concilium*, &c.‡—the Lutherans would gladly have a Council; but D. Morton showeth us how Bellarmine and his fellows *excludunt necessitatem Concilii*:—they do abandon the necessity of a Council. But upon what ground? Upon the very same ground in effect with the hierarchy. *Via maxime compendiarie extinguendi hæreses, non per Concilia, sed per sedem Apostolicam*:§—The most compendious way, say they, to quench heresies, is not by Councils, but by the power of the Apostolic See; witness Bellarmine and Coster.

To the same effect Perierius—*Frustra sit per plura, quod fieri potest per pauciora*:||—It is labour lost, to do a thing by greater pains, when it may be done by lesser. Observe how the Hierarchy and Papacy jump together, in the same positions and grounds; for as D. Morton further witnesseth of the Papacy, that they exclude councils—*Ut cathedræ papalis prerogativam adferant*,—that they may establish the prerogative of the Pope's chair; the same doth the hierarchy witness themselves, that they may establish the indisputable prerogative of an Archbishop, or Pope minorite. As in this they are like one to another, so they are both like to the great enemies of the State, or bankrupt politicians; who, lest they should be called to an account, are ever beating on this Machiavelian principle. *In statu Monarchico expedit rara esse commitia*,—in a monarchical

\* Lib. 15, p. 12357. † Tract. 5, c. 3. ‡ Controv. 4. § Apol. p. 2, lib. 4, c. 1. || In Exod. 10.



state, parliaments should be very rare; which is both against reason and the safety of the state, especially if the wicked find place about the throne, whom the power of a parliament should and must remove; since this high court is set in the middle, between the King and State, yet partaking of both, that they may redress the grievances of both; just so, the intrusion and violent keeping of possession by the Prelacy, cannot endure a Council.

But to come to the application of the particular, cause them to join issue with us, and put the cause upon the trial of a lawful Council; *ubi causa cum causa, et res cum re, et ratio cum ratione comparetur*—where cause with cause, and matter with matter, and ground with ground may be compared and determined.

But in calling of this Council, the hierarchy must be content to part with their Romish principle, namely, no metropolitan, no council. It is D. Bilson's position in more words delivered, c. 6, p. 453, &c. Saravia, the Prelates' convert, but like a cake not turned, pleadeth thus for Mammon: that the assemblies of the Presbyterians are not synods, but conventicles, because he readeth not of any synod without an archbishop.\* It is the very plea of Bellarmine for the Pope. *Quomodo convocabuntur Concilia absque uno, in quo omnes?* &c.†—How shall Councils be called, without one in whom all the rest shall consist? Or, how can bishops be assembled without a head?

*Si nullus Metropolitanus in qualibet Provincia; nullusque pastor in tota Ecclesia,* &c.‡—If there be no metropolitan in every province, and no universal pastor in the whole Church, how can a Council be called or kept?

The argument for the one is every way as good as for the other; if a provincial or particular council cannot be kept without a metropolitan, then a general cannot be kept without a Pope. But the untruth of this papal and hierarchical assertion appeareth many ways.

1. It is against that place of Scripture, which both they and we, and all that profess Christ, allege for the warrantable calling of a Council. "Where two or three are

\* De triplic. Ep. q. 3, p. 90. † De Concil. c. 12. ‡ Lib. 4, p. 114.

gathered together in my name, there will I be in the midst of them," Matth. xviii. 20. "Yea, I say unto you, if two of you shall agree upon earth in any thing," &c., (verse 19;) which phrase is taken from συμφωνήσωσι,—that symphony or harmony that is in song; *ubi communi consensu, non alicuius imperio*—where it is signified to us, that by the common consent, and not by the imperious edict of any, a Council is to be gathered—as one saith very well. And if by the name of Christ they understand authority given from Christ—by the very same, the metropolitan authority is rejected; which is proved, as we have shown, and confessed by all the ingenious, to be but a human institution.

*Tota Hierarchia instituta est, ut in Ecclesia unitas, et tranquillitas servetur*,\* saith Duarenus the civilian, and a great friend to Prelates' privileges; the whole hierarchy was ordained, that the unity and tranquillity of the Church might be kept: but what Lord-keepers they have been, and are to the Church, we have partly shown you, for we cannot tell you all. But for the point, that they are of man's positive authority, let their own speak, as D. Field, Sutcliv. D. Bilson, &c.

2. Was there any metropolitan in that Apostolical Council, Acts, xv.? Where if they answer, that the Prelates succeeded the Apostles, as some do, then they cross their own confession, that a metropolitan is a mere human institution. But they know well enough, and are forced to confess, that there was no metropolitan for the space of 300 years after Christ—and will they say there were no councils? and if there were, they must be null in their judgment, for want of a metropolitan. *Fideles per Asiam conveniebant ac nuper natas Doctrinas*,† &c.; the faithful ones, saith Eusebius, assembled them through all Asia, rooting out new doctrines, and all things repugnant to the word—in these no metropolitan. The same author witnesseth, that Constantine, coming to the crown, by a decree, re-established the liberty of calling synods, or christian societies together, which were formerly suppressed by the tyranny of the dragon. So that ye see the frequency

\* Distinct. 18.

† Lib. 5, c. 16.

of synods before any metropolitan. Yea, a synod was kept at Antioch, as D. Reynolds witnesseth, against the mind of a metropolitan.

3. What say they to all synods that have been kept by Reformed Churches since the time of Reformation? surely, they dare not say, they are no synods. Yea, they will be found to be the synods indeed. For all the synods kept in Britain by Prelates, upon trial, by the golden rule of God's word, shall prove but *pseudo-synods*; or, as Nazianzen speaketh, to be διαθήκη τῶν κακῶν ᾧ, δε ἀνάλυσις τῶν κακῶν—the fixing of evil, not the dissolving of evil.

Take for instance, to go no further, that provincial synod, holden *anno* 1603, the first year of King James, which was all that was holden from *anno* 1597, which a learned worthy calleth *Flagellum piorum, et pandoram illam e cujus pixide,\** &c.—the scourge of the godly, and the box out of which a multitude of mischiefs have overflowed the Church of England.

But in these Reformed synods, were there any Prelates? For the closer of this controversy let a learned cardinal speak—*Ejus autoritas non ita pendet a congregante, †* &c. The authority of a synod, saith Cusan, dependeth not so on a metropolitan, or Pope, that it is null without them, for then the eight general councils had been null, because they were not by a Pope.

But what is the reason the Pope, or metropolitan petty Pope, will bear such a sway in council, or they will have no council at all? D. Whitaker giveth Bellarmine the reason—*Certum est reum nolle convocare Concilium, a quo judicetur*:—a malefactor will never call an assize, except he may be judge himself. But, as Junius citeth Augustin—is it any reason,—*ut unus judex sit, et accusator?*—that one should be both judge and accuser? *Imo ut quispiam de alio judicare vellet, et nollet se judicari? ‡* yea, that he will judge others, and not be judged himself.

Judge ye then with Luther, cited by Junius—*Expetimus Christianorum liberum Concilium, §* &c.—We desire a free Council, as Christians should have. For of their

\* Park de Polic., lib. 3, c. 26. † De concord. cathol., lib. 2, c. 25.

‡ 32 q.

§ Controv. 4.

Councils under the Prelates, we may say, as Luther said of the Popes—*Quod porrigitur panis in mucrone gladii, at propius accedentes manubrio ferimur* :\*—They hold us out bread on the point of a sword, but when we come nigh they beat us with the hilt.

Be pleased, then, to let us have a Council, in the name of Christ, that is, with authority from the Word, which they reject, (Deut. iv. 2, Malachi, ii. 7, Rev. xii. 18,) as M. Calvin well observeth, that add or diminish from the word; and then we doubt not, by the help of God, but the Prelates shall not only be in danger of a Council, but they shall be quite extinct by a council.

For the evidence of this hope, let them but appear to these particulars :—

1. What Council, called and guided by the warrant of the Word, can choose but condemn the unlawful calling of the hierarchy, not having one jot of warrant from the word, yea, directly condemned by the word; for matter, incompatible with the ministry; for ground, antichristian authority, conferred only by our Kings for want of better information, who are not able, nor any human power, to change the nature of it; and lastly, for manner, merely popish and histrionical, as we could show from the ceremonies used, but they are not worth the time.

2. What Council will approve that feudatory liege-vas-salage of ministers, with their oath of homage, or *hominium*, as some call it, that is, man-service? whereby they entangle and tie themselves to military service—*Tenentur militari*:†—they tie themselves to serve in war, saith Spalato. *Tollentes libertatem et numera prophanantes*,‡ saith that learned and much honoured Didoclavius, undoing the liberty of the Church, and profaning the function of the ministry.

What council will approve of their lordly and super-eminent titles, of Lord, Earl, and Grace, and, of the most honourable Order of the Garter? Or will they think it right, that they should take place of all the nobility, and some of all the officers of State save the Lord Chancellor,

\* Lib. de Concil. † Lib. i., c. 7, n. 9, Ecclesiæ.

‡ Altar. Damasc., p. 11.

as the Archbishop of York? Some take place of the Lord Chancellor too, as the Archbishop of Canterbury.

It is worth the observing, when the bishops were inhibited the parliament by Edward III., that proud Prelate John Straitford, came to the door, and pressed to be in, affirming that he was "the grand PEER of the land, and next unto the King's person, to have his voice; and so," saith he, "I challenge the right of my Church, and entrance into the house."\*

Lastly, in this particular of honour, will a Council think it fit that the orphans of the nobility and gentry, being feudatories to the bishops, should, as vassals, do homage, or knight's service to them, though they hold other lands *in capite* of the crown? Our antiquary† showeth us, how the Earl of Glo'ster held the Manor of Tunbridge off the Bishop of Canterbury, on condition, that he should be the bishop his marshal at his instalment. So the Earl of Warwick was marshal, at that great and sumptuous instalment of George Nevell, Archbishop of York.‡

3. How can they hold up their face in Council, to make good that power conferred on them, or abused by them in the high commission. Is it fit, that ministers, by virtue of a secular power, should take upon them to censure men in the matters of the service of their God, and other points of faith? and not only so, but also to excommunicate, fine, imprison, break up their doors and closets, take away their goods, &c., contrary to the law of God, the laws of the land, and the privilege of the subject, as we have proved at large? Or would a Council ever agree to put two swords into the hands of madmen, or suffer them to rack the King's subjects upon that damnable oath of inquisition? Yea, they infringe the power of the commission itself; by virtue whereof, as they are to enquire for heresies and errors among other things, so are they not to condemn that for heresy or error, which is not determined so to be by canonical scriptures; witness that act of the 1 Elizabeth, c. 1.

4. What godly Council will admit of their distinctions of degrees of archbishops, bishops, deans, priests, and dea-

\* Godwin. de Presul., p. 157.

† Camden.

‡ Godwin.

cons, not only contrary to God's Word, but also rejected by all orthodox ancient and modern writers, except a very few of their own grain. *Plures gradus seu ordines ministrorum non legimus in sacris literis, quam quos Apostolus in epist. ad Ephes. expressit*:—"We read not," saith Zanchie,\* "of more degrees or orders of ministers in holy writ, than the Apostle hath expressed in Ephes. iv. 11."

What Council could endure their Court canons, and multiplicity of Popish officers, both in ecclesiastical and lay functions, as they do distinguish. With the number, variety, and iniquity of their Courts, we mean not to trouble you, since they are too well known—only, be pleased to take a view of that Court of *Faults*, (or *Faculties*, as they term it,) whereby the Archbishop hath power, under his seal, from himself, or his Commissioner of the said Court, to give and to grant licenses, dispensations, and rescripts, in all and every cause wherein the Bishop of Rome did give and grant the same. And this mischief is established also by a law,† but how lawfully, let heaven and earth judge; for by this means, as a learned worthy replieth,‡ "we have the Archbishop surrogated in place of the Pope, only the King's supremacy reserved."

"This beastly Romish Court," saith another ancient worthy,§ "had its ground from the Canon law, in which that filthy merchandise of lawless dispensations is exercised to the undoing of the Church."

The monition to the Parliament complaineth, and that justly, (p. 3,) that in this Court, as at Rome, all things are to be sold. This Romish market, as one saith prettily, —*nec modum, nec fundum, nec finem, nec pudorem habet*, —hath neither measure, nor bottom, nor end, nor shame; for they dispense not only with human laws, but also with divine, as non-residency, plurality, and simony, &c. The which dispensations are *legum vulnera*—the wounds of the laws, the robbing of purses, and the bane of souls.

As for their officers, we have already laid them out in their colours, only a word or two more to churchwardens and sidesmen, because sundry very honest men wrong both

\* In 4 Precept. p. 732.

† 25 Henr. VIII., Rastal. R. 22.

‡ Cartw. Rep. i., p. 87.

§ De Discipl. fol. 22.

themselves and others, by this ensnaring and enslaving office. They are sworn not to suffer any man to preach, unless he come with the Prelates' license; to present such as come not duly to *devised* service, (or divine, as they falsely call it,) though there be no more than that Egyptian garlic, yet that they must not leave to hear a sermon; they must also present to the Prelates' Courts all such as will not kneel at the Sacrament, nor have their children crossed and bishoped, nor their wives churched, nor will not join with the litany and unholy ceremonies, nor will not observe festival days and other rites, yea, if good and holy men be under the unjust censure of the Prelates, they must bar them from the Sacrament, suffering unworthy wicked men to be admitted to the Sacrament by the ministers at their pleasure; "whom," saith D. Mocket, "if they present not to the ordinary—*nefarie sunt perjuri*—they are wickedly forsworn."\* Yea, further, their painful and holy pastors and teachers they must unnaturally and perfidiously expose, by presentment, to the tyranny of the Prelates, if they punctually obey not those impure and plaguy canons; and say they could buy out their oath, which is unlawful to do—yet this is their untoward work.

They are, as we have said, the counterfeiters of God's true officers, viz. elders and deacons, whom they keep out of place by serving of the tyranny of the hierarchy, who cannot endure to hear of God's true officers indeed. In a word, they minister matter of filthy lucre to the harpies of the Prelates' Courts, yea, they grieve and wrong God's people, and do the worse sort no good. We wish, for their good, that they might see their service weighed at the beam of the Word, (which indeed is, or should be, the true scale of a Council,) and then they would hate their service, and love themselves the worse; yea, we are verily persuaded, that never a true honest man would undertake the service, were it not for fear of the Prelates, which strongly argueth, that, being an office in God's house, it is counterfeit, and stark nought.

6. And, lastly, dare they bring their liturgy and cere-

\* De Polit. p. 344.

monies into the true scale of a Council, both these and their patrons shall be found light as vanity itself.

First, for the liturgy:—We have shown you, though briefly, the paltry pedigree of it, and could, if time would serve, anatomise it, *intus et in cute*—from the bowels to the skin, as we say; but that is done in a treatise by itself.

What an apish imitation of the Levitical priest is in the minister's going into the chancel, praying with his face turned from the people, as though there were some dissension between him and the people! As the priest under the law went into the sanctuary, (Lev. xvi. Luke i.) the people being without, so the rubric prescribeth the minister to put a partition between him and the people, where he may as well curse as bless; he may speak what he will in a tongue known or unknown, for the people know not: from that same practice Bellarmine defendeth prayer in an unknown tongue.\*

As for the litany, well naturing the name of a "laborious service" (λειτανεύοντες) in the dust and dirt, (for so Homer and others use the name,) it is borrowed from the practice of the heathens, as Causabon observeth,† out of Dionysius Habicarnass., and is in very deed nothing but an impure mass of conjuring and charming battologies, whereby the name of God is highly profaned, his house and worship abused, God's people by it abandoned the sanctuary, and the profane love no worship so well as it. Polybius useth a pretty phrase to display the nature of it, μαγγανεύειν προς τους θεους,—with a multitude of enticeing flattering speeches, to say no worse, to allure the gods. But, not to tronble your ears with the particular blasphemies of it, is it not matter of wonder that they pray to be delivered from lightning, hail, tempest, &c., yet not one word of that which is prescribed in the litany of Edward VI. viz. to be delivered from the tyranny of the Bishop of Rome, which is worse than all the fire and lightning that can befall us? But they know well enough that that prayer striketh at the root of their being, and therefore they have cut it off by their expurgatorious index; and instead of this, they

\* De Verb. lib. ii., cap. 16.

† Exercit. p. 327.



press the ministers to pray for their Lordships, which, in effect, is to pray for the establishing of Antichrist, and keeping Christ still out of his kingdom.

Thence it is that it sticketh on the stomachs of good men, and putteth them divers times to a stand; but compelled prayers, as we speak, do neither party good.

Yet, for all this Romish stuff, every minister is strictly tied by the Canons, to say or sing all the whole service, not omitting anything, notwithstanding of sermons, or any other motive to the contrary, and that upon pain of "suspension, excommunication, and deprivation,"\* as he shall double or triple the offence, so that we see the breaking of the bread of life must give way to the drawing of the waters of Nilus.

To come from the enacting of the service to the rites and ceremonies contained in the service-book, they are as strictly enjoined, upon the same penalties as the saying of the service is—witness the said Canons in that behalf—which is not only contrary to the law of God, but also to the laws of the land, establishing, as we have shown, that service-book of Edward VI. which expressly thus speaketh concerning the ceremonies:—"As for kneeling, the sign of the cross, the lifting up of the hand, and smiting of the breast, and gestures of the like nature, it shall be left free to every one to do as he pleases;" so that you see, by the pressure of these latter Prelates, it is worse with us than it was in the beginning of the Reformation. In the proof of the first position, we have shown these ceremonies to be trinkets out of the Pope's cook-room, and have laid impregnable positions against them; but, that their impiety in persecuting for such stuff may appear, for that is their only argument, and that all may see how these things should be liked by a Council, let us lay them out yet a little in their colours, and that as briefly as may be.

They are directly against the Word of God, against the positions of the Fathers, the Acts of the Councils, the current of the modern orthodox, the truth of undeniable principles, and against the laws of the land. A touch of each

\* Canon. xiv. 38.

of these, though we might be large, because we desire to keep within bounds.—

For the first :—All addition in God's worship, as well as taking away, is directly forbidden in God's Word, both in the Old and New Testaments; witness those places, Deut. xii. 32, Rev. xxii. 18.

But these ceremonies are an addition, in God's worship, to the Word, as they do not deny.

*Ergo*, they are directly forbidden by the Word.

Basil, upon the foresaid places of Deuteronomy, giveth an excellent reason of the major proposition (*φανερά ἐκ' ἑρως πίστewς*, &c.) of the argument :—*Infidelitatis argumentum et signum superbi certissimum, si quis eorum quæ scripta sunt aliquid velit rejicere, aut iterim quæ non scripta sunt introducere*—It is an argument of infidelity, saith he,\* and an undoubted evidence of great pride, if any man reject any thing that is written, or bring in that which is not written. As for D. Morton, his distinction † of addition corrupting and perfecting, he hath both the word of the distinction and the illustration of it, by way of simile, from Bellarmine, in defence of all the rubbish of Rome; ‡ to whom they must be beholden for their answers and arguments, as we have shown, when they are put to a stand by force of the truth; but the distinction is corrupt, and taxeth the Scriptures with imperfection, if any thing can be added to the perfecting of them; yea, as one observeth, § it is *petitio principii*, or a begging of the question *in hoc ipso contrarium quod divinæ legi additur*,—in the very same it is against the Word in that it is added to the Word. *Scriptura sacra divinitus perfecta*, &c.—*eoque nec contra ipsam, nec præter ipsam*, || &c.—the Word is divinely perfect, and therefore neither any thing against it or besides it may be added, saith Junius; the same we might say of that distinction of essential and accidental addition—the Pope and Prelates will add to the Word that it may be kept, and God will have nothing added that it may be kept; are not then they and their additions Anti-christian?

\* Serm. de Fidei Confess. † Defence of the Ceremonies, p. 29.

‡ De Pontif. lib. iv. c. 17. § Tilen. || De Pont. lib. iv. c. 17, not. 10.

As for the Fathers, they make the Word the trial of all traditions.

Besides Basil, whom we have quoted, and others, Cyprian is very exact; *unde est ista traditio,\** &c.—whence is that tradition, saith he, is it from Christ his evangelical authority, or the Apostles' appointment? Then is it to be done, because God will have that done which is written, as God said to Joshua, “the book of the law will not depart from thy mouth;” where he flatly condemneth all unwritten traditions.

Augustin, speaking of the indulgence of God toward his people, under the New Testament—*Levi jugo nos subdidit,†*—he hath put us under a light yoke, saith he. Now, if the legal ceremonies being removed, men might institute others, then, as the same Father saith, *Tolerabilior esset conditio Judeorum,*” &c.‡—The state of the Jews was better than ours, because they were under God's ordinances; we are under man's presumptions, as he calleth them. The ceremonies of the law, as the learned often observe, were not taken away that men might substitute others. *Nam si iis sulatis,* &c.§—If these being taken away, saith D. Whitaker, others might be brought in, where were the benefit of freedom by Christ? According to that speech,—“Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage,” Gal. v. 1.

Mr. Calvin calleth the recalling of ceremonies, not a bringing again of the vail and burial of Christ,—*Sed fetida potius stercora,* &c.—They bring rather in stinking dunghills; *quibus obruta est sincera fides et religio:||*—by which sincere faith and religion are overlaid; and they who take or give liberty to use them—much more they who enforce them—give more to a Pope than God did grant to his own law; yea, the Prelacy take more upon them than they will grant to God; for by their canons, they strictly enjoin the punctual observing of all the Service-book, with every rite and ceremony therein contained, and without addition or diminution,

\* Epist. ad Pamp. † Epist. 118. ‡ Epist. 119. § De pontif. q. 7, c. 3. || In Act. 13.

both for matter and form, *sub nomine pœnæ*, on no small penalty, canon 14. Yet they will add at their pleasure in God's worship.

As for Councils, they argue strongly against all men's devices in God's worship from the negative, viz. that they are not approved by the Word; so the Bracarenses decreed against milk in the Sacrament, and the Antisidionenses against mulse or metheglin in it; upon this ground, that they had no warrant from Christ his institution. *Cessat ergo lac, quia evidens exemplum evangelicæ veritatis illud offerri non sinit*,\*—Let milk be no more in the Sacrament, because the instance of that evangelical truth will not suffer it. Yea, as the learned observe,† the very sacraments should be condemned by the second commandment, under the name image, if Christ had not instituted them.

For the current of the modern orthodox, we could also be large, but we must give but a taste.

Besides Junius, and others already cited, Beza observeth, as we have formerly shown, an argument *a comparatis* from the second of the Colossians.—“If the rites of the law, God his own ordinances, be taken away, because they were shadows of Christ to come, what impudency is it to substitute in their place men's superstitions?”

Mr. Calvin calleth these human inventions, *Laqueos ad strangulandas animas*,—Snares to strangle the souls of men. *Adulterant cultum Dei, et Deum ipsum, qui unicus legislator est, suo jure spoliant*,—They corrupt the worship of God, and spoil God of his right, who is the only law-giver. (Inst. l. 4, c. 10, s. 1.)

Besides all this cloud of witnesses against the ceremonies, they are opposite also to impregnable positions of truth.

It standeth not with the nature of true ceremonies, that these should have any place in God's worship; for a ceremony, as the learned observe, as well Popish as orthodox, is a sacred action or ordinance, “having its excellency,” as Bellarmine witnesseth, “from no other ground but in that it is appointed to the worship of God.”‡ He instanceth

\* Brac. 3, c. 1. † Park. decrue, part 1, p. 62. ‡ De cleric. c. 13.

from kneeling at the Sacrament. To the same effect speaketh Junius:—*In jure politico reip. sui sunt imperati, et solennes ritus; ceremoniæ vero propriæ, non nisi sacræ observationes in cultu divino appellantur*:\*—Politick government hath power to appoint its own rites; but ceremonies, properly, are sacred observations in divine worship. Since so it is, what mortal man should dare to take upon him to appoint ceremonies or sacred ordinances in God's worship?

We wish from our souls that men would possess themselves of that difference between ceremonies and civil circumstances of order; the want of which observation breedeth much disorder.

1. Civil circumstances in God's worship have their ground from nature; as there must be a place to teach in, a cup for the communion, and so of the like; but so have not ceremonies, but from God his own institution.

2. These circumstances of order and comeliness may be used in civil as well as in sacred things: but so may not ceremonies; witness the Prelates' coursing of a minister for wiping his nose on the *surplice*.

A second position, crossed by the ceremonies, is this,—That all necessary ceremonies, under the gospel, are contained in the New Testament.

The first argument for proof of this position may be taken from the nature of a ceremony, discovered in the first position to be a matter of faith; *ergo*, it must be contained in the gospel.

2. We may prove it by induction.

As Christ instituted the sacraments, so the ceremonies in the sacraments; as breaking of bread, distribution of it; and of the cup (though now removed by that idolatrous gesture of kneeling:) *Et sic de cæteris*,—and so of the rest.

*Ergo*, &c. If this induction be not good, give us instance against it, *extra propositum*.

For the truth of this position, Chemnicus speaketh expressly:—*Quos ritus Christus addi voluit eisdem insti-*

\* De Polit. Mos. c. 7.

*tuit* :—What ceremonies Christ would have in the gospel, he appointed the same.

3. We may prove it also *a comparatis*, by comparing the gospel with the law.

All necessary ceremonies under the law, were contained in the law, Exod. xxiv. &c.

*Ergo*, all necessary ceremonies under the gospel, are contained in the gospel; otherwise the law should be more perfect than the gospel, which none will affirm.

4. And lastly, we use this argument *a distinctis*.

Either the gospel must contain all necessary ceremonies of God's worship, or Christ hath left to the Churches power to appoint ceremonies: but Christ hath left no power to the Churches to appoint ceremonies. *Ergo*, the gospel contains all necessary ceremonies in God's worship. The proof of the minor is thus :—All that Christ hath left to the Churches' appointment, is to order things by Christ himself appointed, 1 Cor. xiv. 40.

But to appoint new ceremonies, is not to order things by Christ himself appointed.

*Ergo*, he left it not to the Churches' appointment.

For the last particular, that these ceremonies stand in opposition to the laws, it is clear, as we have shown from that Liturgy of Edward VI. to the which the law requireth subscription, and the book leaveth the things arbitrary.

By this which hath been said, it may appear to your Honours, how the Prelates, and their appurtenances, shall never be able to stand in a Council; which, being guided by the Word, cannot brook that which is enmity to Christ and the State.

In these things we have been the larger, "that all may see how they invade," as Mr. Calvin saith, "the liberties of Christ, bereaving his servants of the same."

2. "How their tyranny," as the same author saith, "exceedeth the laws of other tyrants, because they tyrannise over the conscience."

3. To show how by these courses of their traditions, they do not only "transgress the commandments of God," but "they make void," as the Spirit speaketh, "the wor-

ship of God, by the commandments of men," (Matth. xv. 3, 9;) namely, in regard of the power of it, and the honour due to it.

Let the Prelates' disesteem of God's ordinance witness this; not only in preferring the least and vilest patch of their liturgy to preaching, (as their Canons witness,) but also by their phrase of speech in their Canons, where they scarce, or do not at all, esteem preaching to be a part of divine worship; witness the nineteenth Canon, where, in the time of divine service or preaching, say they,—where, observe, they make the word divine a main difference, to distinguish their liturgy from preaching. Yea, one of their proctors, in plain terms, affirmeth preaching to be no part of diviue worship.\*

4. And lastly, that we may all awake to be sensible of the fearful evil that is toward us, except we purge the Lord his house and worship of this superstition, and the patrons of it; wituess Isa. xxix. 14,—“Therefore, behold I will proceed to do a marvellous work among this people; a marvellous work, and a wonder; for the wisdom of the wise men shall perish, and the understanding of prudent men shall be hid.”

Where, be pleased to observe the matter of judgment, namely, the perishing of wisdom and understanding from the wise men; that is, from the governors in Church and commonwealth, who should be light to others; “and if the light that is in men be darkness, how great is that darkness,” Matth. vi. 23.

Observe, also, the manner; it shall be a marvellous work.

And, lastly, the degree of it, expressed in the ingemination, or doubling of the words, a marvellous work; a wonder; as if a man could not wonder enough.

Certainly, we are far overcome in this judgment; “we have all knowledge,” as the Apostle speaketh; but that wisdom and prudence, that applicative power, that should actuate and order this knowledge in the proper sphere of his activity, is perished from our wise men. Wisdom is

\* Howson ser. in Psal. 118, p. 78.

the heart of knowledge, from whose due temperature cometh the beauty and strength of a State.

Zeal of the Lord's honour is as the actual heat, coming from the heart, enlivening and actuating all the members of the body politic; consuming the superfluous humours of benumbing or deadening sin; dispelling the vapours of deluding errors, and abandoning all the unnatural heat of superstition and idolatry. But the want of this working wisdom hath brought us to a lethargy or epilepsy.

All men wonder and stand amazed at your supine negligence in hastening to quench the fire that hath almost consumed us. They cry out, where are ye? what are ye doing? what is become of that spirit of valour and true love to the Lord's honour, and your country's deliverance? They that are acquainted with the council of God, conceive this to be the cause, that the spirit of wisdom is almost perished.

It is with us, in some measure, as it was with Ephraim,—“Ephraim is oppressed, and broken in judgment, because he willingly walked after the commandment,” Hosea, v. 11. So, because we have willingly obeyed the Prelates' commandment, we are oppressed within and without, and judgment is as a snare to us; yea, if these commandments be not countermanded, the Lord will look on, till they beat us to powder.

If there be any spirit, therefore, of wisdom left in you, stir up the gift that is in you; and, if you mean to live, abandon both them and their commandments. And so much for this Mean of calling of a Council.

#### THE FOURTH MEAN.

Now, we come to the Fourth Mean. The case may so stand, that a General Council cannot be had; as Beza writeth to Cæsar or Charles the Fifth. It were a happy thing by a council to reform what is amiss, and so to pacify God; but as the same author,—“If through the iniquity of time, and height of disorder, it be not possible to have a council, yet reformation must not cease;” for in all the reformations of the Reformed Churches, we do not read that they had any national council, till they had cashiered the hierarchy,



the very bane of councils, as we could show by divers instances in our own island, and elsewhere ; but we cannot enlarge everything.

The Mean then of removal is "to gather yourselves together in serious humiliation and reformation before the Lord," Zephauiah ii. 2, in knitting your hearts together in the band of love, every one lending his helping hand (according to his place) to the breaking down of Babel.

We mean not to insist in the discovery of this powerful prevailing duty of humiliation, because the theory hath been excellently taught and writ of by our learned divines ; and some of God's people have plied the practice of it ; we will therefore only give a touch of the general, with some brief direction for our particular.

As holy and valiant Ezra, with his people, being in danger of the enemy, used this as a special remedy, namely, "to humble themselves before God, to seek a right way for themselves, their children, and substance," (Ezra, viii. 21, &c. ; ) so it standeth us upon it, to do for us and ours, and what we have, for all is like to be lost ; but, if in seeking of the Lord, we would have Ezra's success, of whom "the Lord was entreated," (verse 23,) we must, with Joshua, remove that thing of the curse, namely, the Prelacy, from having any power over it ; for woful experience hath taught us, that the Prelates' finger is like the harpy's claw, it spoileth everything it cometh in.

An able pastor, some two years gone in August, in a general fast in London, pleading for reformation, under Joshua's removal of the "excommunicate thing," (Joshua, vii. 12,) told us in plain terms, that the main thing was that damnable hierarchy, who made no matter of the sinking of the Church and State, so they might swim in their honours and pleasures.

As Jehosaphat was sharply rebuked, and much crossed, for "helping of the wicked," (2 Chron. xix. 2,) so in having them to be helpers or ringleaders in this duty, is to bring a curse, and not a blessing upon it. How can they do good in humiliation, that are enemies both to it and reformation ? witness their persecuting of God's people for gathering themselves together ; or, as another prophet hath

it, for "speaking one to another," (Malachi, iii. 26,) that is, joining their strength together, to prevail with the Lord, which is a practice warranted from the Word, the practice of the saints, and the custom of the Churches, as is fully proved in a particular treatise.

In the reformation of the State of Scotland, the nobles, and others of the Congregation, were put to great straits, by the overtopping power of Queen-mother and her French forces; but having with them a mighty man of God, who could stand up in the gap, and tell the nobles and others of their particulars in the controversy with God, every man humbled and reformed himself, so that the Lord was entreated, and at length they were rid of the Prelacy, and all their excommunicate things; yea, great fear fell upon the Queen, and Prelates, and all their Popish forces, by the frequent and fervent humiliations of God's people, in so much, that the Queen confessed that she feared more the prayer and fasting of Mr. Knox and his assistants, than an army of twenty thousand men.

We have heard, that some seven years ago, two faithful ministers were committed to a strong castle upon a rock, where their fervency was such with God, that the captain's lady, being a Papist, sued for their enlargement; for she said she was afraid they should shake the foundation of the castle by their prayers. Our God is the very same. Oh! that we had but such hearts.

We are persuaded, that if your Honours would but clear this service of the leprosy of the Prelates, and cause ministers and people go roundly to work, charging the ministry, as they would answer it before the Lord, to deal plainly in this particular of the Prelacy, and with self-reformation to strike neither at great nor small so much as at that, the Prelates' hearts would fail them, their knees should smite one against another, and, as the sound of rams' horns shook the walls of Jericho, so this one piece of humiliation, being of a right bore, and well plied, would shake the Prelacy all in pieces; yea, by this means some of them happily might give over their hold, and make their peace with God.

But God's people, withal, must labour to be of one

mind, and of one heart, and by entering covenant with God against those his enemies, and all that is enmity to God, resolve to hold them at staves' end, till God give the victory.

#### THE FIFTH MEAN.

The fifth convenient Mean to take them off, will be the removal of their surfeiting and soul-starving means, which maketh them adventure upon their own bane, and maketh them the bane of the nation.

One of the ancients discovereth well the cause of the break-neck-haste to be bishops,—*Propter dapes, vestitum, Comitatum, &c. Cupiunt esse Episcopi, et Ecclesiarum Prelati; ut Ecclesiæ Dei magis præsent, quam prosint* : \* —for delicious fare, gorgeous apparel, and pompous train, they seek to be bishops and Prelates over Churches, that they may rather rule over the Church than benefit the Church.

As the Devil said of Job calumniously, “Doth he fear God for nothing?” so it may be truly said of the Prelates, do they serve the man of sin for nothing? the flesh-pots of Egypt maketh them such devoted enemies to the government of the Spirit.

We have shown from the pen of one of their own house, how their great revenues have undone King, States, and religion; yea, we have for this the Astipulation of Rome's champion-cardinal, namely, Bellarmine, who, pleading for Constantine's supposed donation of the Lateran Palace, and other emoluments, confesseth, that the spiritual wealth decreased as the temporal wealth increased, *lib. 2, c. 17, de Pontif.* As by the munificence of Princes this poison was poured into the Church, so from the accumulative bounty of other Princes, the ambition and avarice of Prelates grew intolerable and insatiable, till at length superstition overtopped religion, and a lording tyranny suppressed the power of the ministry, and vassalled temporal authority.

The cutting of the large trains of their bishopricks out of other men's cloth, maketh all the nations where they

\* Arnulph. p. 7.

reign to go tattered and torn, both in soul and state ; yea, and some they make to go stark naked.

It is well observed by one, that if Henry the Eighth had taken the bishopricks all in pieces, after the suppression of the abbeyes, and made every man's burden proportionable to his portage, it had been more honourable to the ministry, and more profitable to the State ; but leaving them laden with too much temporal honour and revenue ; as men overgrown with flesh and fat, they become unwieldy, dishonourable, and unsupportable burdens to the State.

Is it fit that one should have the provender of so many labouring oxen, for lying like a dog in the manger, hindering the pastor to feed, and the hunger-starved souls to eat ? Yea, they muzzle up the mouths of the oxen, and tie up the tongues of the faithful labourers, both from treading out the corn, and eating of the corn.

Is it fit or possible that one man should rule over so many places so many miles distant from his person, as though he were a metaphysical entity, or of such an infinite being, that he had spirit enough for them all ? but what man is sufficient for one flock ?

For a speedy redress, then, of those evils, we entreat your Honours to remove this fuel, and the fire shall cease ; take away the carrion, and the kites will be gone.

We need not tell you again, what need the State hath of these means, and how well they might be employed, only this, we are bold to commend unto you, that as our nation, to our shame, is grown the ape and monster of all strange fashions, so if you will bring the Prelates in such a cut, that their clothes may sit close to their bodies, it will be the only best fashion that ever came into the land ; yea, so that sin of strange fashions should fall with others.

#### THE SIXTH MEAN.

The Sixth and last Mean of removal is, the continuance of a Parliament, till the tenets of the hierarchy be tried by God and the country, that is, by the laws of God and the land.

The King's royal word, the confirmation of the laws, and

giving of subsidies, imply a necessity of redress of grievances, which cannot stand with the dissolving of a parliament, till reformation be effected; but if the common adversaries should enforce a dissolution, because all reformation, if they be well searched, intrencheth upon them, can it stand with the wisdom, valour, and fidelity of you, the great Masters of State, to quit the ship, upon the tempestuous hard-blowing of a Babylonish euroclydon? No, sure; for as Paul said to the centurion and the soldiers—"Except ye abide in the ship, ye cannot be saved," Acts, xxvii. 31; so, except ye keep the ship, till ye have beaten the Dunkirkers of state, neither King, you, nor we can be saved.

Your Honours know, that every dissolution of a parliament without real reformation, is against right reason and record. Is it not the right of the State to be disburdened of caterpillars, moths, and cankerworms; and of such lions and bears as devour religion and state policy? What reason is it, that the state assembled from all parts of the kingdom, should waste time and means, and when they pitch upon the point, they should be blown up with the Romish breath of the enemy? so that, as Joab said to David, concerning Absalom—"Let them live, and if we all die, it matters not."

Lastly, for record, there is an ancient one, the sight whereof your Honours may command, though we cannot, the tenor whereof is this,—that this court should continue sitting, so long as there were any matters belonging to this high court to be determined; and for the more exact effecting of this, it was openly published by proclamation, some convenient time before their rising, that the subjects should appear, if they had any more matter of grievance determinable in that court.

This was confirmed, as we are informed, by William the Conqueror, notwithstanding that he came to the crown by the sword. Then, stand your ground, and quit yourselves like men in this matter of reformation, wherein, as we have shown, you must begin at the head, or ye cannot prosper.

As we may say with David, there is but a little "between

our life and death ;" so it shall become you, with the same prophet, "to make haste, and not to delay the keeping of God's commandment in this particular," Ps. cxix. 60. As the same prophet vowed, that he would not come "into the tabernacle of his house, nor go up to his bed ;" that is, he would give himself no rest, or take no other thing to his thought, "till he had found out a place for the Lord ;" so should ye not take any privacy, so much to your thoughts at home or abroad in your bed, or in the fields, as the making way for the Lord's dwelling among us, which cannot be done but by the removal of his enemies.

We have made bold to be the larger, because the matter is weighty, and we desired to prove as punctually as we could.

We might have been larger if the time and state would have permitted ; but we know your Honours are persuaded of these things, or as Paul said to Agrippa, "we know you believe." The pondering and maintenance whereof we humbly entreat at your hands. We do acknowledge that it is an inveterate evil, and by custom and continuance hath much prevailed, as tyrannous laws use to do. Yea, like the idol of St. Rumball,\* with their gins and pins they have made it so heavy, that men think it not poisable, with all the strength of the state ; but pull out their shifty pin of pomp and revenues, and then they are easily removed from their place. *Si nullum tempus occurrit Regi*—if there be no prescription to the King, it standeth with lesser reason, that any prescription of time should prejudice the right of the King of Heaven. It is most true, *ardua prima via est*, &c.—the entrance will be somewhat hard, but the beginning is more than half. The way is very steep, but the glory of the action is of force enough to effect it. Remember that gracious and encouraging speech of God, concerning Zerubbabel's finishing of that great work. "Who art thou, O ! great mountain, before Zerubbabel, thou shalt become a plain ; and he shall bring forth the headstone thereof with shouting, and crying grace, grace

\* See the Emblems in the Perambul. of Kent, p. 232, Edit. 1596:

unto it," Zach. iv. 7. "If your hands begin it," as it followeth there, "your hands shall finish it; and they shall know that the Lord of Hosts hath sent you," (verse 5.)

But what need of all those arguments, let this one plead for all—*aut hoc, aut nihil*—either this or nothing.

The neglect of this one thing, together with that main meau of true humiliation, maketh us more and more ado; for as it weakeneth us and strengtheneth the enemy, so it enarmeth the Lord in zeal daily, to give us more and more matter of humiliation; witness his heavy hand in sinking that hopeful plant, the Prince of Bohemia, just at that time when this work was a-finishing. As all the enemies of Zion will rejoice at it, so it is more matter of mourning to us than we are aware of; yea, it may be, we may mourn more for it many years hence. Alas! why was he smitten but for our sins? which blasteth in the very bud all the hopes of Zion's deliverance. The Lord smite the hearts of his Princely parents, our royal Sovereign, of you, the state representative, and the hearts of us all, to lay it to heart as we should; for if we make not a right use of it, he hath a heavier rod for all and every one of us, he will never leave smiting till we smite that which smiteth at his honour; if we love sin better than our first-born, he will not only smite our first-born, that is our darling, whatsoever it be, but he will at length consume us.

With heavy hearts and mournful eyes we speak it, the like ominous thing hath not befallen our King and State since the much like lamentable casting away of the two sons and one daughter of Henry the First, whose ship, by the carelessness of the skipper, was split upon a rock; where, of one hundred and fifty persons, one only was saved, by laying hold on the mast, and was brought to land the next day after.

This loss proved after the ground of great trouble to the State, of the demolishing of many fair houses and noble families, and of the effusion of rivers of blood.

The Pope's or Prelates' penmen would make the King's harshness to the clergy a special cause of this, but our histories witness, that he suffered more of the hierarchy than was fitting for a King; witness that monstrous proud

affront offered him by that tottering Prelate, Rudolph of Canterbury, in forbidding the King's marriage with the Duke of Lorraine's daughter, because another than he was to join them. Yea, further, at Barkley, at the Queen's coronation, he malapertly asked the King, who set the crown upon his head? The King replied, "he remembered not well, neither was it material."—The Prelate, in a great rage, told him, "that whosoever did it, he had done more than could be justified; and, therefore," saith he to the King, "you shall either leave off the crown, or I shall leave off saying of mass."—The King, without change of countenance, said no more, but "if I have it not by right, do with it as you please." Whereupon he stepped toward the King, and began to untie the hutton, to take the crown off the King's head, but the nobility and others waxing wroth at the impudence of that saucy shaveling, caused him, by crying out on him, to leave off his attempt, with shame enough.\*

Is it not a wonder that Kings and Queens should either affect or endure such a viperous generation? Some would make us believe, that the King, being struck with some panic terrors, repented his rough usage of that surly crew, but we are of that mind, that Kings, Queens, and others, have greater cause to repent that they either maintain them, or have anything to do with them at all; for so long as they are the unhappy husbandmen of the vineyard, there is not a slip of any good like to grow in it; but either they spoil it, or the Lord plucketh it up, that it may not be spoiled; witness, besides other instances, the present doleful instance of our losing the rarest jewel of his age. As we all desire in the hond of duty, and the bowels of compassion, to condole in soul, with that mournful King and Queen, so let us all desire the Lord to put it into their and our hearts, to join reformation with humiliation, and that in particular they may hate this hierarchy, and their infectious liturgy, with a perfect hatred, for they shall never prosper by correspondence with them.

As for the King's admirable deliverance, we may say

\* Antiquit. at Britannic. p. 124.



“ though the one hand of the Lord was over him, yet the other was under him ;” and we wish his song may be of mercy and of judgment, and that he may proclaim to all the world, by amendment, that his greatest loss hath proved his greatest gain.

To make an end of our present subject. We wish your Honours might prevail with the Prelates by fair means, to cast off that overcharging calling. If they would go by precedent, that is not wanting : Gregory Nazianzen rejected this calling to stay contention ; here in England, *anno* 722, John of Beverley, schoolmaster to Bede, forsook his Prelacy, for the contentiou raised by the monks and others about the ceremonies, and betook himself to Beverley, where he preached the word constantly, till his death, and thus he became a bishop indeed. If they object that these men forsook their places occasionally upon the corruptions of contentious people, and not for the unlawfulness of their calling ; we answer, first, that by reason of the Popish ceremonies, and their tyrannous government, there is now as much mischief and contention as was then : and who is in the fault, but they who do and press such things, which, if they would relinquish, these things should cease ? But, to answer more directly, let them take Hierax for a precedent, without exception, who forsook the Prelacy, as Isidore witnesseth, merely for the unlawfulness of the calling.\* Which calling was not then come to that height of unlawfulness, by many degrees, that now it is. If they will not thus be persuaded, from the practice of the living, we could by relation bring them evidence from the dead. *Monachus electus Episcopus*, &c.—a certain monk being chosen bishop, refused the burden, who, after his death, as they say, appeared to his friend, speaking to him thus :—*Si episcopus fuisset perissem*,†—if I had been a bishop, saith he, I had been damned, but if they will not believe the living word, “ if one should rise from the dead, they would not believe him.” We fear they are like pleuritic patients, who cannot spit, whom nothing but incision will cure—we mean of their callings, not of their persons, to

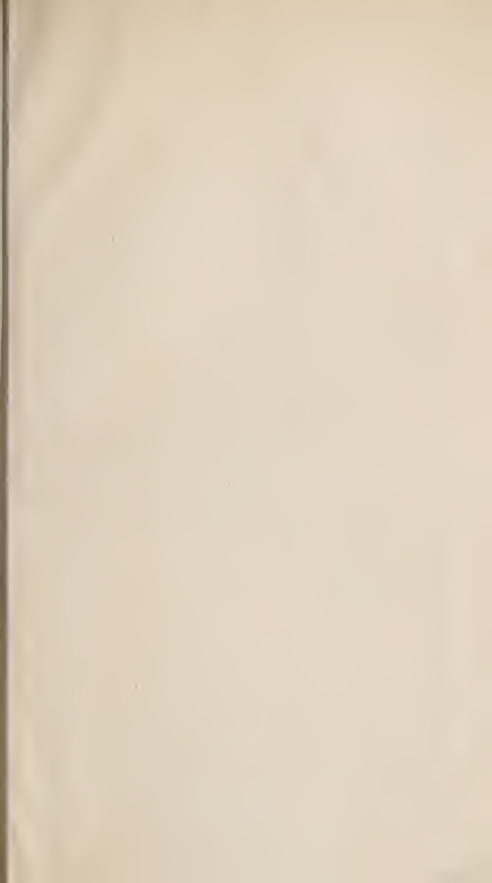
\* Epist. 223. † Cæsar. Histerb. Illustr. Miracl. lib. ii., cap. 29.

whom we have no quarrel, but wish them better than they either wish to us or to themselves. One of their desperate mountebanks, out of the pulpit, could find no cure for us, their supposed enemies, but pricking in the bladder, but we have not so learned Christ. To conclude, we desire to say no more to your Honours, but up and do it, for the Lord hath bidden you. Your privileges, both from divine and human laws, are both impregnable and irresistible; then give us leave to desire your Honours to do no more than heaven and earth, King, Church, and State, you and yours, require at your hands. So, remembering once more that high commission and safe conduct of your God, with which, in all duty, we conclude :—"The Lord thy God will hold thy right hand, saying unto thee, fear not, I will help thee," Isaiah, xli. 13.

*Magnum iter ascendis, sed dat tibi gloria vires.  
Non est e terris mollis ad astra via.*

High must you soar, but glory gives thee wings,  
No low attempt a star-like glory brings.

THE END.











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